

MARRIAGE

SWEDENBORG



BERKELEY, CALIFORNIA

THE GIFT OF

MARRIAGE

IDEALS AND REALIZATION

COMPILED FROM THE WRITINGS OF
EMANUEL SWEDENBORG

BY
WILLIAM F. WUNSCH

Property of

CBSK

Please return to

**Graduate Theological
Union Library**



THE NEW-CHURCH PRESS
NEW YORK

BX

8711

A7

W78

1929

gsto
ydy

~~E~~
~~A~~

C o u n c i l C o m p i l a t i o n

#6033240

COPYRIGHT, 1929, BY
THE NEW-CHURCH BOARD OF PUBLICATION
PRINTED IN THE UNITED STATES OF AMERICA

Sw 33 m

The following list will give clew to the works
from which the selections have been taken:

- A. Arcana Coelestia
- de C. De Conjugio
- D. Spiritual Diary
- E. Apocalypse Explained
- H. Heaven and Hell
- M. Conjugial Love
- P. Divine Providence

PREFATORY NOTE

MANY branches of the Christian Church have been concerned recently to state what has rather happily been called their "teaching ideal" of marriage. The following compilation may be taken to state that of the New Church. The book is the report of a Committee of the Council of Ministers of the General Convention of the New Church, consisting of the Rev. Messrs. William L. Worcester, Thomas A. King and William F. Wunsch; the compilation was authorized for publication by the Council in 1926.

CONTENTS

	PAGE
The Rarity of Conjugal Love	1
The Love Meant	1
Part of the Spiritual Life	2
In the Divine Intention	3
Its Possibility	4
Its Preciousness and Import	6
“Eternity in That Love”	6

I. The Heavenly Ideal

The Humanness of Life Hereafter	11
Sex a Fact of the Spirit	13
Love of the Sex and Conjugal Love Survive Death	17
What Each Is	20
Marriage in Heaven	21
What the Lord Told the Sadducees	23
The Fortunes There of a Tie Formed Here	26
The Perfecting of the Tie	31
Issue of the Heavenly Union	32
About a Wedded Pair	34
Heavenly Nuptials	39
About a Wedding in Heaven	39

II. In Realization of the Ideal

The Origin of Marriage Love, From Above	49
A. High Analogy to Marriage	55
The Head of All Loves	62
The Lord the Giver	63
Monogamy the Form	65
Spiritual Foundations of Monogamy	66
The Monogamous Spirit Christian	67

	PAGE
Chastity	68
A Wholesome Jealousy	75
The Equal Pace of Moral Wisdom and Conjugal Love	77
The Inwardness of the Marriage Tie	78
Means to Union	82
Respective Duties	85
Cherishers of Conjugal Love	88
Deep Changes Marriage Makes	90
A Progressively Realized Union	96
The Sense of Oneness	98
An Increasing Happiness	100
States of Conjugal Love	102
The Fundamental Love	103
Conjugal Love and the Love of Children	106
Character of the Love for Children	109
The Love of Children in Eternity	112
A Higher Eugenics	114
Intended Partners	117
Courtship and Choice	118
Love and Its Due Order	119
Betrothal	121
The Wedding	124
Sources of Disaffection	126
Marriage and Religion	129
Like and Unlike	133
The Superficial Alliance	135
“Judge Not”	140
Re-marriage	141
Differences in Marriage and Re-marriage	145
The Beauty of the Well-Wedded	147

MARRIAGE
IDEALS AND REALIZATION

MARRIAGE

IDEALS AND REALIZATION

The Rarity of Conjugal Love

I KNOW few will acknowledge that all joys and delights from first to last are gathered into conjugal love; because truly conjugal love, into which they are gathered, is at this day so rare that it is not known what its quality is, and scarcely that it exists; for such joys and delights do not exist in any other than genuine conjugal love; and as this is so rare on earth, it is impossible to describe its surpassing felicities from any other source than from the mouth of angels, for they are in it. (M. 69.)

TRULY conjugal love is rare because the state of pleasantnesses before marriage is afterwards changed into a state of indifference from insensibility to those pleasantnesses. . . . With most at the present day that image of conjugal love is so far effaced, and with it the knowledge of conjugal love, that it is not known what its quality is, and scarcely that it exists. (M. 59.)

The Love Meant

IT is truly conjugal love which is treated of here, and not the common love which is also

called conjugal, and which with some is only a limited love of the sex. (M. 98.)

Part of the Spiritual Life

EVERY man at birth is merely corporeal, and from corporeal he becomes natural more and more interiorly, and thus rational, and at length spiritual. He advances thus progressively because the corporeal is like ground, in which things natural, rational, and spiritual are sown in their order; thus a human being becomes more and more a human being. Almost the same progress takes place when a man enters on marriage: he then becomes a fuller human being, because he is conjoined with a consort, with whom he acts as one being (this takes place, however, in the first state in a sort of image). In like manner a man then commences from what is corporeal, and proceeds to what is natural, but as to the married life, and thus as to union into one. Then those who love corporeal natural things, and rational things only from them, cannot be united with a consort as into one, except as to those externals; and when those externals fail, cold invades the internals and disperses the delights of that love from the body as from the mind, and afterwards from the mind as from the body: and this until there remains no remembrance of the first state of their marriage, consequently no knowledge of it. . . . It is otherwise with those who are spiritual. With these the first state is an initiation into

lasting satisfactions, which are heightened in proportion as the spiritual rational of the mind, and from thence the natural sensuous of the body of the one are conjoined and united with the other. But such partners are rare. (M. 59.)

In the Divine Intention

CONJUGIAL love has infinite variety, being exactly the same in no two persons. It seems, indeed, the same with many; but it appears so before the bodily judgment, and as this judgment is gross and dull, man has little discernment from it in such matters. By the bodily judgment is meant the judgment of the mind from the external senses. But to those who see from the judgment of the spirit, differences appear; and more distinctly to those who can raise the sight of this judgment higher, which is done by withdrawing it from the senses, and exalting it into a higher light; these at length can confirm themselves in understanding, and thus see, that conjugal love does not exist the same in any two persons. Nevertheless no one can see the infinite varieties of this love in any light of the understanding, even though elevated, unless he first knows what the quality of that love is in its very essence and integrity, thus what its quality was when, together with life from God, it was implanted in man. Unless this its state, which was most perfect, be known, in vain can its differences be discovered by any investigation: for there is no fixed point, from which as a beginning, those differences may be

deduced, and to which they may be referred for arrangement, to appear truly, and not fallaciously. This is the reason why we proceed here to describe that love in its genuine essence; and, because it was in this essence when, together with life from God, it was infused into man, to describe it as to its quality in its primeval state. (M. 57.)

Its Possibility

TRULY conjugal love is at the present day so rare as to be generally unknown. Nevertheless it exists. Who does not know that there exists a love, which so surpasses all other loves in excellence and pleasantness that relatively to it they seem of little account? That it exceeds self-love, love of the world, and even the love of life, experience testifies. Have there not been, and are there not still those, who, for the sake of the woman whom they desire and seek as a bride, throw themselves on their knees, adore her as a goddess, and submit themselves as the meanest slaves to her good-pleasure? a sign that this love exceeds self-love. Have there not been, and are there not still those, who, for the sake of the woman whom they desire and seek as a bride, make light of wealth, yes, of treasures, if they happen to possess them, and also lavish them prodigally? an indication that this love exceeds love of the world. Have there not been, and are there not still those, who, for the woman whom they desire and seek as a bride, count life itself as worthless, and desire to die if she does

not agree to their wishes? this also is evidenced by the many fatal combats between rivals; an evidence that this love exceeds the love of life. Have there not been, and are there not still those, who, for the woman whom they desire and seek as a bride, have gone mad over being rejected? From such a commencement of this love with many, who cannot rationally conclude, that that love, by virtue of its essence, holds supreme dominion over every other love; and that the man's soul in such case is in it, and promises itself eternal blessednesses with the woman whom he desires and courts? Who can discover, let him make what inquiry he pleases, any other cause of this, than that he has devoted his soul and heart to one woman? For if the lover, while he is in that state, were given the option of choosing out of the whole sex the worthiest, the richest, and the most beautiful, would he not despise the offer, and adhere to her whom he had already chosen, his heart going out to her alone? These things are said in order that you may acknowledge that conjugal love of such super-eminence does exist, and that it exists when one of the sex alone is loved. What understanding which with cultivated acumen attends to a chain of reasons, cannot conclude thence, that if a lover from his inmost soul constantly persisted in love to that one, he would attain those eternal blessednesses which he promised himself before consent, and promises in consent? He does attain them, too, if he approaches the Lord, and from Him lives a life

of true religion. Who else enters the life of man from above, and imparts internal heavenly joys, and transfers them to the things which follow, and the more so, when at the same time He also gives constant ability? The fact that such love does not exist with one's self, or in this or that person, is no proof that it does not exist, or that it cannot possibly exist.

Since truly conjugal love unites the souls and hearts of two, therefore it is joined with friendship also, and through friendship with confidence, and makes both these conjugal; and so exalts them above other friendships and confidences, that as that love is the love of loves, so also that friendship is the friendship of friendships, and in like manner that confidence is the confidence of confidences. (M. 333,334.)

Its Preciousness and Import

THE conjugal inclination of one man to one wife is the jewel of human life and the depository of the Christian religion. (M. 457.)

"Eternity in That Love"

THOSE who are in truly conjugal love look to what is eternal, because there is eternity in that love; and its eternity is from this, that this love with the wife, and wisdom with the husband, increase to eternity; and in the increase or progression the married partners enter more and more interiorly into the blessednesses of heaven, which their wisdom and its love together hold stored up in themselves. If, therefore, the

idea of what is eternal were plucked away, or if by any chance it escaped from their minds, it would be as if they were cast down from heaven. What the state of married partners in heaven is, when the idea of what is eternal slips from their minds, and the idea of what is temporal takes its place, was made clear to me in the following experience:

Two married partners were present with me from heaven once, by permission; and at that instant the idea of what is eternal respecting marriage was taken away from them by a certain worthless fellow, who talked cunningly. Hereupon they began to bewail themselves, saying that they could not live any longer, and that they felt such misery as they had never felt before. When this was perceived by their fellow-angels in heaven, the worthless spirit was removed and cast down; whereupon the idea of what is eternal instantly returned to them, at which they were gladdened in heart, and most tenderly embraced each other. . . .

It is the same with marriages on earth, where married partners who love each other tenderly, think of what is eternal in relation to the covenant, and not at all of its termination by death; and if this should enter their thoughts, they grieve until they are revived in hope by the thought of its continuance after their death. (M. 216.)

I. THE HEAVENLY IDEAL

I. THE HEAVENLY IDEAL

The Humanness of Life Hereafter

THAT there are marriages in the heavens, cannot enter into the faith of those who believe that the human being after death is a soul or spirit, and who conceive of a soul or spirit as of thin ether or a breath: who, moreover, believe that the human being will not live as a human being until after the day of the last judgment; in general, who know nothing about the spiritual world, in which angels and spirits are, consequently where the heavens and hells are: and as that world has been unknown heretofore, and it has been altogether unknown that the angels of heaven are human beings in perfect form, and in like manner the spirits of hell, but in imperfect form, therefore nothing could be revealed concerning marriages there. For men would have said, “How can a soul be conjoined with a soul, or a breath with a breath, as one married partner with another on earth?” besides many other things, which, the instant they were said, would take away and dispel all faith about marriages in the other world. But now, since many things have been revealed concerning that world, and its nature has also been described in the Work on *Heaven and Hell*, and

also in the *Apocalypse Revealed*, it can be established even to the reason that marriages are found there. (M. 27.)

It is to be known, however, that after death the human being is not a natural, but a spiritual man; and yet that he appears to himself quite the same; so like, indeed, that he knows no otherwise than that he is still in the natural world: for he has a similar body, appearance, speech, and senses, because a similar affection and thought, or a similar will and understanding. He is indeed actually not similar, because he is a spiritual, and consequently an interior being; but the difference does not appear to him because he cannot compare his state with his previous natural state, for this he has put off, and is in that; wherefore, I have often heard such persons say, that they know no otherwise than that they are in the former world, with only this difference, that they no longer see those whom they have left in that world; but that they see those who have departed out of that world, or died. They now see the latter and not the former because they are not natural, but spiritual or substantial men; and a spiritual or substantial man sees a spiritual or substantial man, as a natural or material man sees a natural or material man, but not contrariwise, on account of the difference between what is substantial and what is material, which is like the difference between what is prior and what is posterior; and what is prior, because in itself it is purer, can-

not appear to what is posterior, which in itself is grosser; nor can what is posterior, because it is grosser, appear to what is prior, which in itself is purer; consequently an angel cannot appear to a man of this world, nor a man of this world, to an angel. A man after death is a spiritual or substantial man because this spiritual or substantial man lay concealed inwardly in the natural or material man; this natural or material man was like a covering to it, or like a skin about to be cast off; and when the covering or skin is cast off, the human being comes forth spiritual -or substantial, and thus purer, more interior, and more perfect. That the spiritual man is still a perfect man, although he does not appear to the natural man, was demonstrated by the Lord's appearing to the apostles after His resurrection, in that He appeared, and presently did not appear; and yet He was a man like to Himself both when seen and when not seen: they also said that, when they saw Him, their eyes were opened. (M. 31.)

Sex a Fact of the Spirit

SINCE the human being lives a human being after death, and man is male and female, and the masculine is one thing and the feminine another, so much so that the one cannot be changed into the other, it follows, that after death the male lives a male, and the female a female, each being a spiritual man. It is said that the masculine cannot be changed into the

feminine, nor the feminine into the masculine, and that therefore after death male is male, and female is female. But because it is not known in what the masculine essentially consists, and in what the feminine, therefore it shall be told here in a few words. The difference consists essentially in this, that the inmost in the male is love, and its covering is wisdom; or, what is the same thing, it is love covered or veiled by wisdom; and that the inmost in the female is that wisdom of the male, and its covering is love thence derived; but this love is feminine love, and it is given by the Lord to the wife through the wisdom of the husband; whereas the former love is masculine love, and is the love of growing wise, and it is given by the Lord to the husband according to the reception of wisdom. Hence it is that the male is the wisdom of love, and the female, the love of that wisdom; wherefore from creation there has been implanted in each the love of conjunction into one. That the feminine is from the masculine, or that woman was taken from man is manifest from these words in Genesis: *“Jehovah God took one of the ribs of the man, and closed up the flesh in the place thereof; and He built the rib, which He had taken from man, into a woman; and He brought her to the man; and the man said, This is bone of my bones, and flesh of my flesh; hence she shall be called Woman, because she was taken out of the man. (ii. 21-23).* What “rib” means, and what “flesh”, will be told elsewhere.

From this primitive formation it follows, that

the male is born intellectual, and that the female is born volitional; or, what is the same thing, that the male is born into the affection of knowing, understanding, and growing wise, and that the female is born into the love of conjoining herself with that affection in the male. And because things interior form things exterior to their own likeness, and the masculine form is the form of intellect, and the feminine the form of the love of that intellect, therefore the male and the female differ in appearance, voice, and body; the male having a rougher appearance, a harsher voice, and a stronger body, and also a bearded chin, and in general a form less beautiful than that of the female; they differ also in their bearing and manners; in a word, there is nothing alike; but still there is a tendency to union in every particular; yea, the masculine in the male is masculine in every part of his body, even the smallest part, and also in every idea of his thought, and in every spark of his affection; so, likewise, the feminine in the female; and since thus the one cannot be changed into the other, it follows, that after death the male is a male, and the female a female. (M. 32, 33.)

THE intelligence of women is in itself modest, elegant, pacific, yielding, soft, tender; but the intelligence of men is in itself grave, harsh, hard, daring, fond of license. That such are the characteristics of women and men, is manifestly evident from the body, look, voice, speech, bear-

ing, and manners of each: from the body, in that the skin and flesh of men are hard, and the skin and flesh of women are soft; from the face, in that it is harder, more aggressive, rougher, darker, and also bearded, thus less beautiful, in men; whereas in women it is softer, more yielding, more tender, fairer, and thence they are beauties; from the voice, in that it is deep with men, and soft with women; from the speech, in that with men it is fond of license, and daring, but with women it is modest and pacific; from the bearing, in that with men it is stronger and firmer, whereas with women it is weaker and feebler; from the manners, in that with men they are more unrestrained, but with women more elegant. How much from very birth the genius of men differs from that of women, was clearly manifested to me from seeing a number of boys and girls in a group. From the window I saw them many a time in the street of a great city, where more than twenty met every day. The boys, agreeably to the disposition born with them, played together uproariously, shouting, fighting, plaguing, and throwing stones at one another; whereas the girls sat peaceably at the doors of the houses, some playing with little children, some dressing dolls, some piecing together bits of linen, some kissing each other; and, what I was surprised at, they still looked with pleased eyes at the boys who were of such a character. Hence I could see plainly that a man is born understanding, and a woman, love; and also the quality of

understanding and of love in their beginnings; and thus what would be the quality of a man's understanding in its progress, without union with female love, and afterwards with conjugal love. (M. 218.)

Love of the Sex and Conjugal Love Survive Death

THE love of the sex remains with one after death, for a male is then a male and a female a female; and the masculine in the male is masculine in the whole and in every part thereof; likewise the feminine in the female; and a tendency to conjunction is present in all things in them, even to the most singular. Now, since this tendency to conjunction was implanted by creation, and thence is perpetually within, it follows, that the one desires and seeks conjunction with the other. Considered in itself, love is nothing else than a desire and thence an effort after conjunction; and conjugal love for conjunction into one. For the male human being and the female human being have been so created, that from two they may become as one human being or one flesh; and when they become one, then, taken together, they are the human being in his fulness; but without this conjunction they are two, and each like a divided or half a human being. Now, since this tendency to conjunction is latent inmosty in every thing of the male, and in every thing of the female, and the capacity and desire for conjunction into one is in each single thing, it follows, that the mutual

and reciprocal love of the sex remains with human beings after death.

We speak distinguishably of the love of the sex and conjugal love, because they are different. The love of the sex is found with the natural man, but conjugal love with the spiritual man. The natural man loves and desires only external conjunctions, and pleasures of the body thence; but the spiritual man loves and desires internal conjunction, and happiness of the spirit thence, and this he perceives is possible with one wife, with whom he can be perpetually more and more conjoined into one. The more he is thus conjoined, the more he perceives his happiness ascending in like degree, and constant to eternity. But the natural man does not think so. Hence it is said that after death conjugal love remains with those who come into heaven, who are those who become spiritual on earth. (M. 37, 38.)

THE love of the sex remains with every one after death, such as it was interiorly, that is, in his interior will and thought in the world. Every love follows man after death, for love is the *esse* of his life; and the ruling love, which is the head of the rest, persists with man to eternity, and together with it the subordinate loves. They continue because love belongs properly to man's spirit, and to his body from the spirit; and man after death becomes a spirit, and so carries his love with him. And, as love is the *esse* of man's life, it is evident, that such as a man's life has

been in the world, such is his lot after death. As for love of the sex, it is the most universal of all loves, having been implanted from creation in man's very soul, whence is the essence of the whole man, and this for the sake of the propagation of the human race. This love especially remains because after death a man is a man, and a woman a woman; and there is nothing in soul, mind, or body, which is not masculine in the male, and feminine in the female; and these two have been so created, that they have a continual tendency to conjunction, yea, to conjunction so as to become one. This tendency is the love of the sex, which precedes conjugal love. Now, since a conjunctive inclination is inscribed on each and all things of the male and the female, it follows that this inclination cannot be lost, or die, with the body.

The love of the sex remains such as it was interiorly in the world because with every man there is an internal and an external, which are also called internal and external man; and hence there is an internal and an external will and thought. When a man dies, he leaves his external, and retains his internal; for externals, strictly speaking, belong to his body, and internals, strictly speaking, belong to his spirit. Now, since a man is his own love, and love resides in his spirit, it follows, that the love of the sex remains with him after death, such as it had been interiorly with him. For example, if that love was interiorly conjugal or chaste, it remains conjugal and chaste after death; but if

it had been interiorly scortatory, it remains such also after death. But it is to be known, that the love of the sex is not the same with one person as with another; its differences are infinite: nevertheless, such as it is in the spirit of any one, such also it remains.

Conjugal love, likewise, remains such as it had been interiorly; that is, such as it had been in the man's interior will and thought in the world. (M. 46, 47, 48.)

What Each Is

SINCE the love of the sex is one thing, and conjugal love another, therefore mention is made of each, and it is said, that the latter also remains after death such as it has been inwardly with a man, while he lived in the world. But as few know the difference between the love of the sex and conjugal love, I will preface something about it. The love of the sex is a love towards many, and with many of the sex; but conjugal love is towards one, and with only one of the sex. Love towards many and with many is a natural love; for man has it in common with beasts and birds, which are natural. But conjugal love is a spiritual love, and it is peculiar and proper to men, because men were created, and are therefore born, in order that they may become spiritual; wherefore, as a man becomes spiritual, he puts off the love of the sex, and puts on conjugal love. In the beginning of marriage the love of the sex appears as if conjoined with conjugal love; but in the progress of mar-

riage they are separated; and then, with those who are spiritual, the love of the sex is exterminated, and conjugal love is insinuated; but with those who are natural, the contrary takes place. From what has now been said, it is evident, that the love of the sex, because it is a love for many, and in itself natural, yea, animal, is impure and unchaste, and, because it is roving and unlimited, it is scortatory: but that conjugal love is altogether otherwise. (M. 48.)

Marriage in Heaven

MARRIAGE in heaven is the conjunction of two into one mind. . . . The mind consists of two parts, one called the understanding and the other the will. When these two make one, then they are called one mind. The husband then makes the part which is called the understanding, and the wife that which is called the will. When this conjunction, which is of the interiors, comes lower down into what is of their body, it is then perceived and felt as love, and this love is marriage love. From which it is plain that marriage love has its origin from the conjunction of two into one mind. This is called in heaven living together, and it is said that they are not two, but one, and so two consorts in heaven are not called two, but one angel. (H. 367.)

EVERY one, whether man or woman, possesses understanding and will; but with man the understanding predominates, and with woman the

will, and the person is according to what predominates. In marriages in heaven, however, there is not any predominance; for the will of the wife is also that of the husband, and the understanding of the husband is also that of the wife, since one loves to will and to think as the other, thus mutually and reciprocally; hence their conjunction into one. This conjunction is actual conjunction, for the will of the wife enters into the understanding of the husband, and the understanding of the husband into the will of the wife, and this especially when they look into each other's faces; for there is communication of thoughts and affections in the heavens, especially with husband and wife, because they love each other. From these things it may be manifest what the conjunction of minds is which makes marriage and produces marriage love in heaven, namely, that one wishes all his own to be the other's, and this reciprocally. (H. 369.)

THOSE who lived unmarried in the world, and wholly alienated their minds from marriage, if they are spiritual, remain unmarried; but if they are natural, they become whoremongers. It is otherwise with those who in their single state have desired marriage, and especially with those who have solicited it without success; for them, if they are spiritual, blessed marriages are provided, but not until they come into heaven. . . . Those, who were shut up in monasteries in the world, both virgins and men, at the close of their monastic life, which continues

for some time after death, are set free and discharged, and obtain the wished-for liberty of their desires, whether they wish to live married or not: if they wish to live married, this is granted them; if not, they are conveyed to the unmarried at the side of heaven; but those who are inflamed with forbidden lust, are cast down.

. . . The unmarried are at the side of heaven, because the sphere of perpetual celibacy infests the sphere of conjugal love, which is the very sphere of heaven. The sphere of conjugal love is the very sphere of heaven because it descends from the heavenly marriage of the Lord and the church. (M. 54.)

What the Lord Told the Sadducees

SPIRITUAL nuptials are meant by the Lord's words, "After the resurrection they are not given in marriage." In the Evangelists we read: "Certain of the Sadducees, who deny the resurrection, asked Jesus, saying, Master, Moses wrote, If any one's brother die, having a wife, and he be childless, his brother shall take his wife, and raise up seed unto his brother. There were seven brethren, of whom one after the other took the wife; but they died childless; last of all the woman died also; in the resurrection therefore whose wife shall she be of the seven? But Jesus answering, said unto them, The sons of this age marry and are given in marriage; but those who shall be held worthy to attain to another age and the resurrection from the dead, shall neither marry nor be given

in marriage, for they can die no more; for they are like unto the angels, and are sons of God, being sons of the resurrection. But that the dead rise again, Moses also shewed at the bush, when he called the Lord the God of Abraham, and the God of Isaac, and the God of Jacob; for He is not the God of the dead, but of the living; for all live unto Him.” (*Luke* xx. 27-38; *Matt.* xxii. 22-31 (23-32); *Mark* xii. 18-27). Two things the Lord taught by these words: first, that man rises again after death; and secondly, that in heaven they are not given in marriage. That man rises again after death, He taught by these words, “that God is not the God of the dead, but of the living, and that Abraham, Isaac, and Jacob are alive”: and further in the parable concerning the rich man in hell, and Lazarus in heaven (*Luke* xvi. 22-31). Secondly, that in heaven they are not given in marriage, He taught by these words, “that those who shall be held worthy to attain to another age, neither marry nor are given in marriage.” That none other than spiritual nuptials are meant here, appears manifestly from the words which immediately follow, “that they can no more die; because they are like unto the angels, and are sons of God, being sons of the resurrection.” By spiritual nuptials conjunction with the Lord is meant, and this is effected on earth; and when it has been effected on earth, it is also effected in the heavens; wherefore they are not married again, nor again given in marriage in the heavens: this is also meant by these words,

“The sons of this age marry and are given in marriage; but those who are held worthy to attain to another age neither marry nor are given in marriage.” These are also called by the Lord, “sons of the wedding” (*Matt.* ix. 15; *Mark* ii. 19); and in this passage, “angels,” “sons of God,” and “sons of the resurrection.” That “to marry” denotes being conjoined with the Lord, and that to enter into nuptials denotes being received into heaven by the Lord, is manifest from the following passages:—“The kingdom of the heavens is like unto a man, a king, who made a wedding for his son, and sent out servants and invited to the wedding” (*Matt.* xxii. 2-14.) “The kingdom of the heavens is like unto ten virgins, who went forth to meet the bridegroom; of whom five being prepared entered in into the nuptials” (*Matt.* xxv. 1 and following verses). That the Lord meant Himself here, is evident from verse 13 of that chapter, where it is said, “Watch ye; because ye know not the day and the hour in which the Son of man will come:” also from the Apocalypse: “The time of the marriage of the Lamb is come, and His wife hath made herself ready: blessed are those who are called to the marriage supper of the Lamb” (xix. 7, 9). That there is a spiritual meaning in each and all things that the Lord spoke, has been fully shewn in the *Doctrine of the New Jerusalem concerning the Sacred Scripture*, published at Amsterdam in the year 1763. (M. 41.)

The Fortunes There of a Tie Formed Here

MARRIED partners generally meet after death, recognize each other, consociate, and for a time live together: this takes place in the first state, thus while they are in externals as in the world. There are two states through which the human being passes after death, an external and an internal. He comes into his external state first, and afterwards into the internal. While in the external state, married partners, if they have both died, meet each other, recognize each other, and if they lived together in the world, consociate again, and for some time live together; and while they are in this state, they do not know the inclination of each to the other, because this conceals itself in the internals. But afterwards, when they come into their internal state, the inclination manifests itself; if it is concordant and sympathetic, they continue their conjugal life; but if it is discordant and antipathetic, they dissolve their conjugal life. If a man has had several wives, he conjoins himself with them in turn, while he is in the external state; but when he enters the internal state, in which he perceives the inclinations of his love, as to their quality, he then either takes one, or leaves them all; for in the spiritual world, as in the natural, no Christian is allowed to take more than one wife, because this infects and profanes religion. The like happens with a woman who has had several husbands: nevertheless the women do not adjoin themselves to their husbands; they only present themselves, and the

husbands adjoin them to themselves. Be it known, that husbands rarely recognize their wives, but that wives readily recognize their husbands: for women have an interior perception of love, and men only an exterior perception. (M. 47.)

BUT successively, as they put off their externals, and enter into their internals, they perceive what had been the quality of their love and inclination for each other mutually, and consequently whether they can live together, or not. . . . After death every one is introduced first into the world which is called the world of spirits, intermediate between heaven and hell; in that world he is prepared, the good man for heaven, and the evil man for hell. This preparation has for its end, that internal and external may agree together and make a one, and not disagree and make two: in the natural world they make two, and only make a one with those who are sincere at heart. That they make two is manifest from the deceitful and the cunning; especially from hypocrites, flatterers, dissemblers and liars. But in the spiritual world it is not allowable thus to have a divided mind, but he who has been evil in internals must also be evil in externals; likewise, he who has been good in internals must be good in externals. For every man after death becomes such as he had been interiorly, and not such as he had been exteriorly. To this end, he is let alternately into his external and his internal nature: and every man,

while he is in his external, is wise, that is, he wishes to seem wise, even if he be an evil man; but an evil man is insane in his internal. By those changes he is able to see his insanities, and to repent of them: but if he had not repented in the world, he cannot afterwards; for he loves his insanities, and wishes to remain in them: wherefore he forces his external to be insane likewise; thus his internal and his external become a one; and when this is done, he is prepared for hell. But it is otherwise with a good man. Because in the world he had looked to God and had repented, he was more wise in his internal than in his external: in his external also, through the allurements and vanities of the world, he was sometimes led astray; therefore his external, too, is reduced to agreement with his internal, which, as was said, is wise; and when this is effected he is ready for heaven. Thus it will appear how the external nature is put off and the internal put on after death. (M. 48.)

If they can live together, they remain married partners; but if they cannot, they separate, sometimes the husband from the wife, sometimes the wife from the husband, and sometimes both from each other. Separations take place after death because ties formed on earth are seldom formed in any internal perception of love, but in an external perception, which hides the internal. An external perception of love derives its cause and origin from such things

as belong to the love of the world and of the body. Wealth and possessions especially are objects of worldly love, and dignities and honours are objects of the love of the body: and besides these things, there are also various allurements that entice, such as beauty and a counterfeit grace of manners, and sometimes even unchastity. Moreover, marriages are contracted within the district, city, or village, in which the parties were born, or where they live, and even there the choice is confined and limited to the families that are known, and, among these, to such as are of a corresponding condition of life. Hence marriages contracted in the world are for the most part external, and not at the same time internal; when yet internal conjunction, which is the union of souls, constitutes marriage itself; and this conjunction is not perceptible until man puts off the external and puts on the internal, which takes place after death. Hence it is that separations take place then, and afterwards new conjunctions with similar and homogeneous partners; unless these conjunctions have been provided on earth, as is the case with those who from early youth have loved, and desired, and asked of the Lord an honorable and lovely companionship with one woman, and who spurn and detest wandering lusts. (M. 49.)

THEN a suitable wife is given the man, and a suitable husband the woman likewise. For no other married partners can be received into heaven, so as to remain there, than those who

are interiorly united, or are capable of being united as into one. For in heaven two married partners are not called two, but one angel; this is meant by the Lord's words, "that they are no longer two, but one flesh." No other married partners are received into heaven because no others can cohabit in heaven, that is, be together in one house, and in one chamber and bed; for in the heavens all are consociated according to affinities and relationships of love, and have their abodes according to these. In the spiritual world there are not spaces, but there are appearances of spaces; and these are according to the state of life of those there, and states of life are according to states of love. Wherefore, in that world no one can dwell but in his own house, which is provided for him and assigned to him according to the quality of his love: if he dwells elsewhere, he is distressed in his breast and breathing; and it is not possible for two to dwell together in the same house unless they are likenesses; and married partners are absolutely unable to do so unless they are mutual inclinations; if they are external inclinations, and not at the same time internal, the very house or place itself separates, rejects, and expels them. This is the reason why, for those who after preparation are introduced into heaven, there is provided a marriage with a consort whose soul inclines to union with the soul of the other, so that they do not wish to be two lives, but one life. For this reason after separation there is

given to the man a suitable wife, and to the woman likewise a suitable husband. (M. 50.)

The Perfecting of the Tie

WHEN those in true marriage love after death become angels, they return to their early manhood and to youth, the males, however spent with age, becoming young men, and the wives, however spent with age, becoming maidens. Each partner returns to the flower and joys of the age when marriage love begins to exalt the life with new delights, and to inspire playfulness for the sake of procreation. The man who had shunned adulteries as sins while he lived in the world, and who was inaugurated by the Lord into marriage love, comes into this state first outwardly and afterwards more and more interiorly to eternity.

As these continue to grow young more interiorly it follows that true marriage love continually increases and enters into its charms and satisfactions, which have been provided for it from the creation of the world, and which are the charms and satisfactions of the inmost heaven, arising from the love of the Lord for heaven and the church, and thus from the love of good for truth and truth for good, which loves are the source of every joy in the heavens. Man thus grows young in heaven because he then enters into the marriage of good and truth; and in good there is the impulse to love truth continually, and in truth there is the impulse to love good continually; and then the wife is good

in form and the husband is truth in form. From that impulse man puts off all the austerity, sadness, and dryness of old age, and puts on the liveliness, gladness, and freshness of youth, from which the impulse becomes living and a joy. E. 1000 (4).

Issue of the Heavenly Union

MARRIAGES in heaven differ from marriages on earth in this, that marriages on earth are also for the procreation of offspring, but not in heaven; instead of that procreation, there is in heaven a procreation of good and truth. There is this procreation instead of the former because marriage in heaven is the marriage of good and truth, and in that marriage good and truth and their conjunction are loved above all things; these, therefore, are what are propagated from marriages in heaven. Hence it is that by nativities and generations in the Word are signified spiritual nativities and generations, of good and truth; by a mother and father, truth conjoined to good which procreates, by sons and daughters, the truths and goods which are procreated; and by sons-in-law and daughters-in-law, the conjunctions of these, and so on. From these things it is evident that marriages in heaven are not like marriages on earth. In heaven there are spiritual nuptials, which are not to be called nuptials, but conjunctions of minds from the marriage of good and truth. On earth there are nuptials because they are not only of the spirit but also of the flesh. And because there

are not nuptials in heaven, therefore consorts there are not called husband and wife; but one's consort, from an angelic idea of the conjunction of two minds into one, is called by a word which signifies one's own mutually and reciprocally. From this it may be known how the Lord's words concerning nuptials are to be understood (*Luke* xx. 35, 36). (H. 382.)

MARRIAGES in the heavens are without procreation, and instead there is spiritual proliferation, which is of love and wisdom; for to those in the spiritual world, the third degree, which is the natural, is wanting; and this is the containant of spiritual things; and spiritual things without their containant have no consistence, like the things which are procreated in the natural world. Moreover, considered in themselves, spiritual things have relation to love and wisdom. Wherefore these are what are born of their marriages. It is said these are born, because conjugal love perfects an angel, for it unites him with his consort; whence he becomes more and more a human being; for, as was said above, two married partners in heaven are not two, but one angel. Wherefore, by conjugal union they fill themselves with what is human, which consists in willing to become wise, and in loving that which belongs to wisdom. (M. 52.)

THE faculty of becoming wise increases with those who are in truly conjugal love. For this love with married partners is from wisdom,

and according to it. Moreover, because the sense of that love is touch, and this is common to all the senses, and also is full of delights, it opens the interiors of the minds, as it opens the interiors of the senses, and with them the organic life of the whole body. It follows that those in that love, love nothing more than to become wise; for a man becomes wise as the interiors of his mind are opened; by the opening, the thoughts of the understanding are elevated into a higher light, and the affections of the will into a higher heat; the higher light is wisdom, and the higher heat is the love of wisdom. The spiritual delights conjoined with natural delights, which those have who are in truly conjugal love, constitute the power of love, and hence the faculty of becoming wise. Hence it is that the angels have conjugal love according to wisdom, and that the growth of that love and at the same time of its delights is according to the growth of wisdom; and that the spiritual offspring which are born from their marriages, are such things as belong to wisdom from the father, and such things as belong to love from the mother, which they love from a spiritual *storge*—a love that adds itself to their conjugal love, and continually elevates it, and conjoins them. (M. 211.)

About a Wedded Pair

ONE morning I looked up to heaven, and saw above me expanse on expanse; and I saw that

the first expanse, which was near, opened, and then the second, which was higher, and lastly the third, which was the highest; and, from enlightenment thence, I perceived, that upon the first expanse were angels of whom the first or lowest heaven consists; upon the second expanse were angels of whom the second or middle heaven consists; and upon the third expanse were angels of whom the third or highest heaven consists.

At first I wondered what and why this was: soon a voice was heard from heaven as of a trumpet, saying. “We have perceived, and now see, that you are meditating on Conjugial Love; and we know that as yet no one on earth knows what truly conjugial love is in its origin and in its essence; and yet it is important that it should be known. Wherefore it has pleased the Lord to open the heavens to you, that enlightening light and perception thence may flow into the interiors of your mind. With us in the heavens, especially in the third heaven, our heavenly delights are chiefly from conjugial love; wherefore, by leave given us, we will send down to you a married pair that you may see.”

And lo! a chariot then appeared descending from the highest or third heaven, in which appeared an angel; but as it approached two appeared in it. At a distance the chariot glittered before my eyes like a diamond, and young horses white as the snow were harnessed to it; and they who sat in the chariot held two turtle-doves in their hands; and they called out to me,

“Do you wish us to come nearer? but take heed then, lest the coruscation which flashes out of the heaven whence we have descended, and is flaming, penetrate interiorly; by its influx the higher ideas of your understanding are indeed enlightened which in themselves are heavenly; but these ideas are inexpressible in the world in which you dwell: wherefore receive rationally what you will hear, and explain it so to the understanding.”

I replied, “I will take heed; come nearer.”

And they came; and lo! it was a husband and his wife. And they said, “We are married partners. We have lived happy in heaven from the first age, which by you is called the golden age, and always in the same flower of youth in which you see us to-day.”

I observed them both attentively, for I perceived that they represented conjugal love in its life and in its adornment; in its life in their faces, and in its adornment in their garments; for all angels are affections of love in human form. The ruling affection itself shines forth out of their faces; and garments are allotted them, from the affection, and according to it. Therefore it is said in heaven, that one's affection clothes one. The husband appeared of age midway between youth and young manhood. From his eyes darted forth light sparkling from the wisdom of love; from this light his face was as it were inmosty radiant; and in consequence of the radiance the surface of his skin as it were shone: hence his whole appearance was one

resplendent comeliness. He was dressed in a garment reaching down to his feet, and underneath it was a garment of a purple colour, girt about with a golden girdle, upon which were three precious stones, two sapphires at the sides, and a fiery stone in the middle. His stockings were of shining linen, with threads of silver interwoven, and his shoes were all of silk. This was the representative form of conjugal love with the husband. But with the wife it was as follows:—her face was seen by me, and it was not seen; it was seen as beauty itself, and it was not seen because this beauty was inexpressible; for there was a splendour of flaming light in her face, such as the angels in the third heaven have, and this dimmed my sight; wherefore I was simply lost in astonishment.

Observing this, she spoke to me, saying, “What do you see?”

I replied, “I see only conjugal love and its form; but I see, and I do not see.”

On this she turned herself sideways from her husband; and then I was able to observe her more attentively. Her eyes sparkled from the light of her own heaven, which light, as was said, is flaming, and therefore is derived from the love of wisdom; for the wives in that heaven love their husbands from their wisdom and in their wisdom, and the husbands love their wives from and in that love towards themselves: and thus they are united. This was the origin of her beauty, which was such that it would be impossible for any painter to imitate and exhibit

it in its form, for there is no such lustre in his colours; nor is such beauty expressible in his art. Her hair was arranged in beautiful order according to its correspondence with her beauty; and in it were inserted flowers in diadems; she had a necklace of fiery stones, from which hung a rosary of chrysolites; and she had bracelets of pearls. She was arrayed in a scarlet robe, and underneath it she had a crimson stomacher, fastened in front with clasps of rubies; but what surprised me was, that the colours varied according to her aspect towards her husband, and according thereto sparkled sometimes more and sometimes less; in mutual aspect, more, and turned away, less.

When I had noted these things, they spoke with me again; and when the husband was speaking, he spoke at the same time as from his wife; and when the wife was speaking, she spoke at the same time as from her husband; for such was the union of their minds from whence the speech flowed; and then also I heard the voice of conjugal love, that inwardly it moved with the delights of a state of peace and innocence, and also proceeded from them.

At length they said, "We are recalled; we must depart." And then they again appeared to be conveyed in a chariot as before. They were conveyed by a paved way between flower-beds, from the beds of which arose olive-trees, and trees full of oranges: and when they were near their own heaven, maidens came to meet

them, and received them and led them in. (M. 42.)

Heavenly Nuptials

IT has also been given me to see how marriages are formed in the heavens. Everywhere in heaven those are consociated who are alike, and those who are unlike are dissociated; hence every society of heaven consists of those who are alike. Like are brought to like, not of themselves, but of the Lord; in like manner consort to consort, whose minds can be conjoined into one. At first sight therefore they inmostly love each other, and see themselves to be consorts, and enter marriage: hence it is, that all marriages of heaven are from the Lord alone. They also solemnize the marriage feast, which is held in the company of many; but the festivities differ in different societies. (H. 383.)

About a Wedding in Heaven

TOWARDS evening there came a courier clothed in linen, to the ten strangers, the companions of the angel, and invited them to a wedding to be celebrated the next day; and the strangers were very glad that they were also to see a wedding in heaven. After this they were led off to the house of one of the privy-councillors, and supped with him; and after supper they returned to the palace, and separated, each to his bedroom, and slept until morning.

And when they awoke in the morning, they

heard the singing of maidens and young girls from the houses around the public square. That morning the affection of conjugal love was sung. Deeply affected and moved by its sweetness, they perceived a blessed pleasantness instilled into their joys, which elevated these and renewed them.

When it was time, the angel said, "Make ready, and put on the garments of heaven, which our prince sent you." So they put them on, and lo! the garments shone as from a flaming light; and they asked the angel, "Whence is this?" He replied, "Because you are going to a wedding: on such occasions our garments shine, and become wedding garments."

Upon this the angel conducted them to the house of the wedding, and the door-keeper opened the doors; and presently they were received and greeted within the threshold by an angel sent by the bridegroom, and were brought in and led to the seats assigned to them: and soon after they were invited into an ante-room of the bridal-chamber, in the middle of which they saw a table on which was placed a magnificent candlestick fitted with seven branches and sconces of gold: against the walls there hung lamps of silver, which being lighted made the atmosphere appear golden: and they saw at the sides of the candlestick two tables, on which were placed loaves in three rows; and in the four corners of the room there were tables, on which were crystal cups.

While they were noting these things, lo! a

door opened from a chamber near the bridal-chamber, and they saw six maidens come out, and after them the bridegroom and bride, holding each other by the hand, and leading each other towards a seat which was placed opposite to the candlestick: on this seat they placed themselves, the bridegroom on the left, and the bride on his right, and the six maidens stood at the side of the seat near the bride. The bridegroom was dressed in a cloak of bright crimson, and a vest of fine shining linen, with an ephod, on which there was a thin golden plate set all around with diamonds, and on the plate was engraved a young eagle, the wedding-badge of this heavenly society; and on his head he wore a mitre. The bride was dressed in a scarlet robe, under which was an embroidered gown that reached from her neck to her feet, and below her breast she wore a golden girdle, and on her head a crown of gold set with rubies.

When they had sat down together, the bridegroom turned to the bride, and placed a gold ring on her finger, and produced bracelets and a necklace of pearls, and fastened the bracelets on the wrists of her hands, and the necklace around her neck, and said, "Accept these pledges;" and when she accepted them, he kissed her, and said, "Now thou art mine," and he called her his wife.

When this was done, the guests cried out, "May there be a blessing!" This was first cried out by each one separately, and afterwards by all together. One who had been sent by the

prince in his stead also joined in the cry; and at that instant the room adjoining the bridal-chamber was filled with an aromatic smoke, a sign of blessing from heaven.

Then the attendants took loaves from the two tables near the candlestick, and cups, now filled with wine, from the tables in the corners, and gave to each guest his own loaf and his own cup, and they ate and drank.

After this the husband and his wife arose, and the six maidens followed, as far as the threshold, with the silver lamps, now lighted, in their hands; and the married pair entered the bridal-chamber, and the door was shut.

Afterwards the angel guide spoke with the guests about his ten companions, telling them that by command he had introduced them, and shown them the magnificent things of the prince's palace, and the wonders there; and that they had dined at table with him, and afterwards had conversed with the sages of the society; and he requested that they might be allowed to enjoy some conversation with them also. So they approached, and conversed with them.

And one of the wedding guests, a sage, said, "Do you understand the significance of what you have seen?"

They replied, that in some little degree they did; and then they asked him why the bridegroom, now a husband, had been dressed in that particular manner.

He answered, "The bridegroom, now a hus-

band, represented the Lord, and the bride, now a wife, represented the church, because weddings in heaven represent the marriage of the Lord with the church. Hence it is that he wore a mitre on his head, and was dressed in a cloak, a vest, and an ephod, like Aaron; and that the bride, now a wife, wore a crown on her head, and wore a robe like a queen; but to-morrow they will be dressed differently, because this representation lasts only to-day.”

They asked further, “Since he represented the Lord, and she the church, why did she sit at his right hand?”

The wise one replied, “Because there are two things which constitute the marriage of the Lord and the Church—love and wisdom; the Lord is love, and the church is wisdom; and wisdom is at the right hand of love.

“For the man of the church is wise as of himself, and in proportion as he is wise he receives love from the Lord. The right hand also signifies power; and love has power by means of wisdom: but, as was said just now, after the wedding the representation is changed; for then the husband represents wisdom, and the wife the love of his wisdom. This love, however, is not the primary love, but a secondary love, which the wife has from the Lord through the wisdom of the husband. The love of the Lord, which is the primary love, is the love of being wise with the husband; wherefore after the wedding, both together, the husband and his wife, represent the church.”

They asked again, "Why did not you men stand beside the bridegroom, now the husband, as the six virgins stood beside the bride, now the wife?"

The sage answered, "Because to-day we are numbered among the virgins; and the number six signifies all and what is complete."

But they said, "What does this mean?"

He replied, "Virgins signify the church; and the church consists of both sexes: wherefore also we, as to the church, are virgins. That this is the case, is evident from these words in the Apocalypse: *'These are they who have not been polluted with women; for they are virgins; and they follow the Lamb whithersoever he goeth'* (chap. xiv. 4.). And because virgins signify the church, therefore the Lord *likened it to ten virgins invited to a wedding* (Matt. xxv. 1). And because by Israel, Zion, and Jerusalem is signified the church, therefore mention is so often made in the Word of the Virgin and Daughter of Israel, Zion, and Jerusalem. The Lord also describes His marriage with the church in these words in David: *'At thy right hand (did stand) the queen in fine gold of Ophir: her garment is of brocades of gold: she shall be brought unto the king in garments of needlework: the virgins after her, her friends, shall come into the king's palace'* (Psalm xlv. 9-16)."

Afterwards they said, "Is it not fitting that some priest be present and minister at the wedding?"

The wise one answered, "This is fitting on

earth, but not in the heavens, on account of the representation of the Lord Himself and the church. On earth they do not know this; but even with us a priest administers at betrothals, and hears, receives, confirms, and consecrates the consent. Consent is the essential of marriage; and the other things which follow are its formalities.” (M. 19-21.)

II. IN REALIZATION OF THE IDEAL

II. IN REALIZATION OF THE IDEAL

The Origin of Conjugal Love, from Above

THERE are internal origins of conjugal love, and external, and the internal are many, likewise the external; but there is one inmost or universal origin of all. This is the marriage of good and truth. Heretofore no one has deduced the origin of that love thence, because it has been unknown that there is a union between good and truth; and this has been unknown, because good does not appear in the light of the understanding, as truth does, and so knowledge of it has concealed itself and eluded investigation. As therefore good is among things unknown, no one could conjecture that there was any marriage between it and truth. Indeed, before the natural rational sight good appears so distant from truth as to have no conjunction with it. That this is the case, may be seen from forms of speech when they are mentioned; as when one says, "This is good," there is no thought of truth; and when it is said, "This is true," there is no thought of good. Wherefore it is believed by many at the present day that truth is quite a different thing from good; and by many also, that a man is intelligent and wise, and thus a man, according to the truths which he thinks, speaks, writes,

and believes, and not at the same time according to goods. Nevertheless there is no good without truth, nor any truth without good, consequently there is an eternal marriage between them; also this marriage is the origin of conjugal love. (M. 83.)

ALL things in the universe are referable to good and truth. This, as a universal truth, is acknowledged by every intelligent man. Likewise, that in each and all things of the universe good is conjoined with truth, and truth with good, cannot but be acknowledged, because this is also a universal truth, which coheres with the former. All things in the universe are referable to good and truth, and good is conjoined with truth, and truth with good, because both proceed from the Lord, and they proceed from Him as one. The two things which proceed from the Lord are love and wisdom, because these are Himself, thus from Himself; and all things of love are called goods, and all things of wisdom are called truths; and as those two proceed from Him as the Creator, it follows that they are in the things created. This may be illustrated by the heat and light which proceed from the sun. From these are all things of the earth; according to their presence and according to their conjunction things germinate. Natural heat, moreover, corresponds to spiritual heat, which is love; and natural light corresponds to spiritual light, which is wisdom.

In order that it may be seen that the origin

of conjugal love is from the marriage of good and truth, it is important that something be said of it briefly here. It was said just above, that in all created things, in general and particular, there is a conjunction of good and truth; and conjunction does not exist unless it be reciprocal; for conjunction on one side, and not on the other in return, dissolves of itself. Now, since there is a conjunction of good and truth, and, indeed, a reciprocal conjunction, it follows that there is a truth of good, or a truth from good, and that there is a good of truth, or a good from truth. Truth of good, or the truth from good, is in the male, and is the masculine itself, and good of truth, or good from truth, is in the female, and is the feminine itself. The conjugal union is between these two. (M. 60, 61.)

THERE is truth of good, and from this good of truth; or, truth from good, and good from that truth; and in the two there has been implanted from creation an inclination to become conjoined into one. Some distinct idea needs to be procured concerning these things; because on this depends knowledge about the essential origin of conjugal love: for, as is stated below, truth of good, or truth from good, is masculine, and good of truth, or good from that truth, is feminine. But this may be comprehended more distinctly, if instead of good one says love, and instead of truth wisdom; these are one and the same. Wisdom cannot exist with man, except by means of the love of becoming wise; if this

love be taken away, man is utterly unable to become wise. Wisdom from this love is meant by the truth of good, or by truth from good: but when a man from that love has procured to himself wisdom, and loves that wisdom in himself, or himself on account of that wisdom, he then forms a love, which is the love of wisdom, and which is meant by the good of truth, or the good from that truth. There are, therefore, two loves with a man, whereof one, which is the earlier, is the love of becoming wise; and the other, which comes later, is the love of wisdom; but this latter love, if it remains with the man, is an evil love, and is called conceit, or the love of one's self-intelligence. It was provided from the creation, that this love should be taken out of the man, lest it destroy him, and that it should be transcribed into woman, in order that it might become conjugal love, which restores the man to integrity. . . . If therefore instead of love is understood good, and instead of wisdom truth, it is manifest, from what has already been said, that there exists truth of good, or truth from good, and from this good of truth, or good from that truth.

In these two there has been implanted from creation an inclination to become conjoined into one, because the one was formed from the other; wisdom being formed from the love of becoming wise, or, truth from good; and the love of wisdom being formed from that wisdom, or, the good of truth from that truth; from which formation it may be seen, that there is a mutual

inclination to become reunited, and conjoined into one. But this takes place with men who are in genuine wisdom, and with women who are in the love of that wisdom in the husband; thus with those who are in truly conjugal love. (M. 88, 89.)

MALE and female were created to be the very form of the marriage of good and truth. The reason is, that the male was created to be the understanding of truth, thus truth in form; and the female was created to be the will of good, thus good in form; and there has been implanted in each, from their inmosts, an inclination towards conjunction into one; thus the two make one form, which emulates the conjugal form of good and truth. It is said to emulate it, because it is not the same, but is like it; for good which conjoins itself with truth in the man is from the Lord immediately; and the good of the wife, which conjoins itself with truth in the man, is from the Lord mediately through the wife; wherefore there are two goods, one internal, and the other external, which conjoin themselves with truth in the husband, and cause him to be constantly in the understanding of truth, and hence in wisdom through truly conjugal love.

Two married partners are that form in their inmosts, and thence in those things that are derived from those inmosts, in proportion as the interiors of their mind are opened. There are three things of which every man consists, and

which follow in order with him, soul, mind, and body: his inmost is the soul, his mediate is the mind, and his ultimate is the body. Everything which flows in from the Lord into man, flows in into his inmost, which is the soul, and descends thence into his mediate, which is the mind, and through this into his ultimate, which is the body. In this manner does the marriage of good and truth flow in from the Lord with man: it flows in immediately into his soul, and thence proceeds to the succeeding parts, and through these to the extremes; and thus conjointly these things constitute conjugal love. From the idea of this influx it is evident, that the two married partners are that form in their inmosts, and thence in those things that are derived from the inmosts.

Married partners become that form in proportion as the interiors of their minds are opened, for the mind is successively opened from infancy even to extreme old age. Man is born corporeal; and in proportion as the mind is opened proximately above the body, he becomes rational; and in proportion as this rational is purified, and as it were decanted of the fallacies which flow in from the senses of the body, and of the lusts which flow in from the allurements of the flesh, in the same proportion it is opened; and this is effected solely by wisdom: and when the interiors of the rational mind are opened, the man becomes a form of wisdom; and this form is the receptacle of truly conjugal love. The wisdom which constitutes this form, and

receives this love, is rational, and at the same time moral, wisdom. Rational wisdom looks upon truths and goods which appear inwardly in man, not as its own, but as flowing in from the Lord; and moral wisdom shuns evils and falsities as leprosies, especially lasciviousnesses, which contaminate its conjugal love. (M. 100-102.)

A High Analogy to Marriage

CONJUGIAL love has a correspondence with the marriage of the Lord and the church; that is, as the Lord loves the church, and desires that the church should love Him, so husband and wife mutually love each other. That there is a correspondence between these two unions, is known in the Christian world; but the quality of that correspondence is not as yet known. It is mentioned here in order that it may be seen that conjugal love is celestial, spiritual, and holy, because it corresponds to the celestial, spiritual, and holy marriage of the Lord and the church. This correspondence also follows from the origin of conjugal love from the marriage of good and truth, because the marriage of good and truth is the church with man: for the marriage of good and truth is the same as the marriage of charity and faith, because good belongs to charity, and truth to faith. That this marriage constitutes the church, cannot but be acknowledged, because it is a universal truth; and every universal truth is acknowledged as soon as it is heard, due to influx from the Lord, and at the

same time to confirmation by heaven. Now, since the church is the Lord's, because from Him, and since conjugal love corresponds to the marriage of the Lord and the church, it follows that that love is from the Lord.

. . . The church is formed by the Lord with the man and through the man with the wife; and after it has been formed with both, the church is a full church; for then there is effected a full conjunction of good and truth; and the conjunction of good and truth is the church. The conjunctive inclination, which is conjugal love, is in the same degree as the conjunction of good and truth, which is the church. (M. 62, 63.)

IN the Word the Lord is called the Bridegroom and Husband, and the church the Bride and Wife; and the conjunction of the Lord with the church, and the reciprocal conjunction of the church with the Lord, is called marriage. That the Lord is called Bridegroom and Husband in the Word, and the church Bride and Wife, may be manifest from the following passages: "*He Who hath the bride is the bridegroom; but the friend of the bridegroom, who standeth and heareth Him, rejoiceth with joy because of the bridegroom's voice*" (John iii. 29); this was said of the Lord by John the Baptist. "*Jesus said, 'So long as the bridegroom is with them, the sons of the wedding cannot fast: the days will come when the bridegroom will be taken away from them, and then they will fast'*" (Matt.

ix. 15; *Mark* ii. 19, 20; *Luke* v. 34, 35). “*I saw the holy city, New Jerusalem, prepared as a bride adorned for her husband*” (*Apoc.* xxi. 2): that by the New Jerusalem is meant the Lord’s New Church, may be seen in the *Apocalypse Revealed*, Nos. 880, 881. “*The angel said to John, Come, and I will shew thee the bride, the lamb’s wife: and he shewed him the holy city, (New) Jerusalem*” (*Apoc.* xxi. 9, 10). “*The time of the wedding of the Lamb is come, and His wife hath made herself ready. Blessed are those who are called to the supper of the wedding of the Lamb*” (*Apoc.* xix. 7, 9). By the Bridegroom, whom the five virgins that were ready went forth to meet, and with whom they entered in to the wedding (*Matt.* xxv. 1-10), is meant the Lord, as is evident from verse 13, where it is said, “*Watch, therefore; because ye know neither the day nor the hour in which the Son of Man will come.*” Besides many passages in the Prophets. (M. 117.)

THE offspring from the Lord as the husband and father, and from the church as the wife and mother, are all spiritual; and in the spiritual sense of the Word are meant by sons and daughters, brothers and sisters, sons-in-law and daughters-in-law, and by other names of relationship. That no other than spiritual offspring are born of the church from the Lord, needs no demonstration, because reason sees it without that; for it is the Lord from Whom all good and truth proceed, and it is the church which re-

ceives them and puts them into effect; and all the spiritual things of heaven and the church relate to good and truth. Hence it is that by sons and daughters in the Word, in its spiritual sense, are meant truths and goods; by sons, truths conceived in the spiritual man and born in the natural; and by daughters, goods in like manner; wherefore those who are regenerated by the Lord, are called in the Word sons of God, sons of the kingdom, born of Him: and the Lord called the disciples sons: by the male child that the woman brought forth, and that was caught up to God (*Apoc.* xii. 5) nothing else is signified; see the *Apocalypse Revealed*, No. 543. Since by daughters are signified the goods of the church, therefore in the Word mention is so frequently made of the daughter of Zion, the daughter of Jerusalem, the daughter of Israel, and the daughter of Judah; by whom is signified not any daughter, but the affection of good, which is an affection of the Church; see also the *Apocalypse Revealed*, No. 612. The Lord also calls those who are of His church, brethren and sisters (*Matt.* xii. 49 (49, 50); xxv. 40; xxviii. 10; *Mark* iii. 35; *Luke* viii. 21). (M. 120.)

The spiritual offspring, which are born from the marriage of the Lord with the church, are truths, from which there are understanding, perception, and all thought; and goods, from which there are love, charity, and all affection. Truths and goods are the spiritual offspring, which are born from the Lord by the church, because the

Lord is good itself and truth itself, and these in Him are not two but one; also, nothing can proceed from the Lord but what is in Him, and is Himself. The marriage of good and truth proceeds from the Lord, and flows in with men, and is received according to the state of the mind and life of those who are of the church. By means of truths man has understanding, perception, and all thought, and, by means of goods, love, charity, and all affection, because all things of man relate to truth and good; and there are two things in man which constitute him, the will and the understanding; the will is the receptacle of good, and the understanding is the receptacle of truth. That love, charity, and affection belong to the will, and that perception and thought belong to the understanding, has no need of light from demonstration; for there is a light from the understanding itself by which this proposition is seen as soon as it is stated. (M. 121.)

FROM the marriage of good and truth, which proceeds from the Lord, and inflows, man receives truth, and to this the Lord conjoins good; and thus the church is formed by the Lord with man. Man receives truth from the good and truth which proceed as one from the Lord, because he receives this as his own, and appropriates it to himself as his own; for he thinks truth as if from himself, and speaks from it in like manner; and this is the case because truth

is in the light of the understanding, and therefore he sees it; and whatever he sees in himself, or in his mind, he knows not whence it is; for he does not see influx, as he sees those things which come into the sight of the eye; hence he supposes that it is in himself. It is granted by the Lord that it should so appear, that he may be a man, and that he may have a reciprocal part in conjunction. Add to this, that man is born a faculty of knowing, understanding, and becoming wise; and this faculty receives truths, by means of which he has knowledge, intelligence, and wisdom: and since the female was created by means of the truth of the male, and is formed into the love thereof more and more after marriage, it follows, that she also receives her husband's truth in herself, and conjoins it with her good.

The Lord adjoins and conjoins good to the truths which man receives, because man cannot take good as of himself, for it is invisible to him, being not a matter of light, but of heat, which is felt and not seen. Wherefore, when man sees truth in thought, he rarely reflects on the good which inflows into it from the love of the will, and gives it life. Nor does a wife reflect on the good with her, but on the inclination of her husband towards her, which is according to the ascent of his understanding towards wisdom; the good which is with her from the Lord, she applies, without the husband's knowing anything of the application. From these considera-

tions, the truth is now manifest, that man receives truth from the Lord, and that the Lord adjoins good to that truth, according to the application of the truth to use, consequently as man wills to think wisely, and so to live wisely.

The church is thus formed with man by the Lord, because he is then in conjunction with the Lord, in good from Him, and in truth as if from himself. Thus man is in the Lord, and the Lord in him, according to the Lord's words in *John* xv. 4, 5. The case is similar if instead of good you say charity, and instead of truth, faith; because good belongs to charity, and truth belongs to faith. (M. 122-124.)

THE correspondence is with conjugal love, semination, proliferation, the love of children, and similar things which are in marriages and from marriages. These, however, are arcana of too deep a nature to enter the understanding with any degree of light, unless a knowledge of correspondence has preceded; nor is it possible to explain them so as to make them comprehensible, unless this knowledge is disclosed to the understanding. But what correspondence is, and that it is of natural things with spiritual things, has been abundantly shewn in the *Apocalypse Revealed*, also in the *Arcana Coelestia*, and specifically in the *Doctrine of the New Jerusalem concerning the Sacred Scripture*. (M. 127.)

The Head of All Loves

THIS love, from its origin and correspondence, is celestial, spiritual, holy, pure, and clean, above every other love which is from the Lord with angels of heaven and men of the church. Such is the nature and quality of conjugal love from its origin, which is the marriage of good and truth; in like manner such is the nature and quality of that love, from its correspondence with the marriage of the Lord and the church. These two marriages, from which conjugal love, as a slip or shoot, descends, are essentially holy, therefore if it is received from its Author, the Lord, holiness from Him follows, which continually cleanses and purifies it: if then there is in the man's will a desire and tendency to it, this love becomes daily and continually cleaner and purer.

Conjugal love is called celestial and spiritual because it is with the angels of heaven; celestial with the angels of the highest heaven because these are called celestial angels; and spiritual with the angels beneath that heaven, who are called spiritual angels. The angels are so called, because the celestial are loves, and thence wisdoms, and the spiritual are wisdoms and thence loves; similar thereto is their conjugal life. Now as conjugal love is with the angels of both the higher and the lower heavens, it is manifest that it is holy and pure. This love in its essence, considered in regard to its origin, is holy and pure above every other love with angels and men,

because it is as it were the head of the other loves. (M. 64.)

The Lord the Giver

ONLY they can be in truly conjugal love who receive it from the Lord, who are those who approach Him directly, and from Him live the life of the church, for that love, looked at from its origin, and from its correspondence, is celestial, spiritual, holy, pure, and clean, above every love which is with the angels of heaven and the men of the church; and these its attributes cannot possibly exist except with those who are conjoined with the Lord, and by Him are consoiated with the angels of heaven. For these shun, as injuries to the soul and as lakes of hell extra-marital loves, which are conjunctions with others than one's own partner: and as married partners shun those conjunctions, even as to the lusts of the will and the intentions thence, in the same proportion that love is purified with them, and becomes successively spiritual, first while they live on earth, and afterward in heaven. No love, however, can become perfectly pure either with men or with angels; consequently neither can this love: but since the intention which is of the will is primarily regarded by the Lord, therefore in proportion as man is in this intention, and perseveres in it, in the same proportion he is initiated into its purity and holiness, and successively advances therein. No others can be in spiritual conjugal love, but those who

are such from the Lord, for the reason that heaven is in this love; and the natural man, with whom that love derives its pleasure from the flesh only, cannot approach to heaven, nor to any angel, nor even to any man, in whom that love is, for it is the fundamental love of all celestial and spiritual loves. That this is so, has been confirmed to me by experience. In the spiritual world I have seen genii who were being prepared for hell, approach an angel who was sporting with his consort; as they approached, even at a distance, they became like furies, and sought out caverns and ditches as asylums, into which they cast themselves. Evil spirits love that which is homogeneous to their affection, however unclean it is, and hold in aversion the spirits of heaven, as that which, because it is pure, is heterogeneous to them. (M. 71.)

TRUE marriage love is from the Lord alone. It is from the Lord alone because it descends from the Lord's love for heaven and the church, and thus from the love of good and truth; for good is from the Lord, and truth is in heaven and the church; and from this it follows that true marriage love in its first essence is love to the Lord. And from this it is that no one can be in true marriage love and in its pleasantnesses, delights, blessings, and joys, unless he acknowledges the Lord alone, that is, that the trinity is in Him. One who approaches the Father as a person by Himself, or the Holy Spirit as a person by Himself, and not these

as in the Lord, can have no marriage love.

True marriage desire is given especially in the third heaven, because the angels there are in love to the Lord and acknowledge Him alone as God, and do His commandments. To them doing the commandments is loving the Lord. To them the Lord's commandments are the truths in which they receive Him. There is conjunction of the Lord with them, and of them with the Lord; for they are in the Lord because they are in good, and the Lord is in them because they are in truths. This is the heavenly marriage, from which true marriage love descends. (E. 995.)

Monogamy the Form

THE chaste is predicated only of monogamous marriages, or of the marriage of one man with one wife. What is chaste is predicated only of these because with them conjugal love does not reside in the natural man, but enters into the spiritual man, and successively opens to itself a way to the spiritual marriage itself, which is the marriage of good and truth, which is its origin, and conjoins itself therewith; for that love enters according to the increase of wisdom, and this increase is according to the implantation of the church by the Lord. This cannot be effected with polygamists; for they divide conjugal love; and, when divided, this love is not unlike the love of the sex, which in itself is natural. (M. 141.)

Spiritual Foundations of Monogamy

THE reason why polygamous marriages are utterly condemned by the Christian world cannot be clearly seen by any one, with whatever powers of acute and ingenious investigation he may be endowed, unless he is first instructed that there is a truly conjugal love; that this love cannot possibly exist except between two; that neither can it exist between two, except from the Lord alone; and that on this love heaven with all its felicities is inscribed. Unless these knowledges precede, and as it were lay the first stone, the mind busies itself in vain to draw from the understanding any reasons in which it may rest, and on which it may stand as a house upon its stone or foundation, why polygamy is condemned by the Christian world. It is known that the institution of monogamous marriage is founded on the Lord's Word, "*That whosoever putteth away his wife, except on account of whoredom, and marrieth another, committeth adultery; and that from the beginning, or from the first establishment of marriages, it was ordained that two should become one flesh: and that man should not separate what God hath joined together*" (Matt. xix. 3-9). But although the Lord spoke these words from the Divine law inscribed on marriages, yet if the understanding cannot support it by some reason of its own, it may nevertheless, by turnings and windings to which it is accustomed, and by sinister interpretations, warp that law, and render it obscure and ambiguous, and at length affirmative-negative;

—affirmative, because it is also in accordance with the civil law; and negative, because it is not in accordance with their rational sight. Into this the human mind will fall, if it be not first instructed concerning the knowledges mentioned above, which may be serviceable to the understanding as introductory to its reasoning. These knowledges are, that there exists a truly conjugal love; that this love cannot possibly exist except between two; that neither can it between two, except from the Lord alone; and that heaven with all its felicities is inscribed on this love. (M. 332.)

The Monogamous Spirit Christian

THE Christian conjugal tendency alone is chaste. The reasons are, that truly conjugal love keeps pace with the state of the church in man, and, that the state of the church is from the Lord; also, that the church in its genuine truths is in the Word, and the Lord is present there in those truths. From these considerations it follows, that chaste conjugal tendency exists nowhere but in the Christian world, and that if it does not exist there, still there is the possibility of its existing. By the Christian conjugal tendency is meant the marriage of one man with one wife. This conjugal tendency can become implanted in Christians, and transmitted hereditarily into the offspring from parents who are in truly conjugal love, and from it, both the capacity and the inclination to become wise in the things which belong to the church and

heaven may become connate. If Christians marry more wives than one, they commit not only natural adultery, but also spiritual adultery. (M. 142.)

Chastity

CHASTE and non-chaste are predicated of marriages, and of such things as belong to marriage. The reason is, that truly conjugal love is chastity itself, and the love opposite to it, which is called scortatory, is unchastity itself. In so far, therefore, as the former is purified from the latter love, so far it is chaste, for so far the opposite, which is destructive of chastity, is taken away. Thence it is evident that the purity of conjugal love is what is called chastity. There exists, however, conjugal love which is not chaste, and yet is not unchastity, as, for example, that between married partners who, for various external reasons, abstain from the effects of lasciviousness so far as not to think about them; yet if that love is not purified in their spirits, it is still not chaste; its form is chaste, but it has not a chaste essence. (M. 139.)

TRULY conjugal love is chastity itself. The reasons are: 1. That it is from the Lord, and corresponds to the marriage of the Lord and the church. 2. That it descends from the marriage of good and truth. 3. That it is spiritual, in proportion as the church is with man. 4. That it is the fundamental love and the head of all celestial and spiritual loves. 5. That it is the legitimate

seminary of the human race, and thence of the angelic heaven. 6. That on this account it exists also with the angels of heaven, and with them there are born from it spiritual offspring, which are love and wisdom. 7. And that thus its use is more excellent than the other uses of creation. From these considerations it follows, that truly conjugal love, considered in its origin and in its essence, is so pure and holy, that it may be called purity and holiness, consequently chastity itself. That nevertheless it is not altogether pure, either with men or angels, may be seen below. (M. 143.)

ALL things in the human body, from the head to the sole of the foot, both interior and exterior, correspond to the heavens, and in consequence man is a heaven in its least form, and also angels and spirits are in form perfectly human, for they are forms of heaven. All the members devoted to generation in both sexes correspond to societies of the third or inmost heaven, and for the reason that true marriage love is derived from the Lord's love for the church, and from the love of good and truth which is the love of the angels of the third heaven; therefore marriage love, which descends therefrom as the love of that heaven, is innocence, which is the very being, from natural, successively becomes spirit—for this reason embryos in the womb are in a state of peace, and when they have been born as infants are in a state of innocence; so, too, is the mother in relation to them.

As this is the correspondence of the genital organs in the two sexes, it is evident that by creation they are holy, and therefore they are devoted solely to chaste and pure marriage love, and are not to be profaned by the unchaste and impure love of adultery, by which man converts the heaven in himself into hell; for as the love of marriage corresponds to the love of the highest heaven, which is love to the Lord from the Lord, so the love of adultery corresponds to the love of the lowest hell.

The love of marriage is so holy and heavenly because it has its beginning in the inmosts of man from the Lord Himself, and it descends according to order to the outmosts of the body, and thus fills the whole man with heavenly love and brings him into a form of the Divine love, which is the form of heaven, and is an image of the Lord. (E. 985.)

WITH those who are made spiritual by the Lord conjugal love is more and more purified and made chaste. 1. For the first love, by which is meant the love previous to the wedding and immediately after the wedding, partakes somewhat of the love of the sex, and thus of the ardour belonging to the body not as yet moderated by the love of the spirit. 2. The human being, from natural, successively becomes spiritual; for he becomes spiritual as the rational, which is in the middle between heaven and the world, begins to draw its breath from the influx out of heaven, which it does as it is affected and

gladdened by wisdom; and as this is done, in the same proportion his mind is elevated into a higher aura, which is the containant of heavenly light and heat, or, what is the same, of the wisdom and love in which the angels are. For heavenly light acts in unity with wisdom, and heavenly heat with love. And as wisdom and its love increase with married pairs, conjugal love with them is purified; and as this is effected successively, it follows that conjugal love is made more and more chaste. . . 3. Now, as spiritual wisdom in itself is such that it grows warmer and warmer with the love of becoming wise, and by virtue of this love grows to eternity; and as this is effected in proportion as it is perfected, it is evident that conjugal love, whose parent is wisdom, is in like manner made successively more and more pure, and thus chaste. (M. 145.)

AFTER the wedding, the marriage of the spirit becomes also marriage of the body, and thereby full. All things which a man does in the body, flow in from his spirit; for it is known that the mouth does not speak of itself, but that it is the thought of the mind which speaks by means of it; also that the hands do not act, and the feet walk, by themselves, but that it is the will of the mind which does so by means of them: consequently, that the mind speaks through its organ, and also that it acts through its organs in the body. Hence it is evident, that such as the mind is, such are the speech of the mouth and the

deeds of the body. From these premises it follows as a conclusion, that the mind, through a continual influx forms the body for concordant and simultaneous actions with itself; wherefore the bodies of men, considered interiorly, are nothing else than forms of their minds organized exteriorly to effect the purposes of the soul. These things are premised in order that it may be perceived whence it is that the minds or spirits ought first to be united as in marriage, before they are united in the body also; namely, that when the marriages become of the body, they may be marriages of the spirit; consequently, that the married partners may mutually love each other from the spirit, and hence in the body.

From these premises let us now take a view of marriage. When conjugal love conjoins the minds of two persons, and forms them into a marriage, it then also conjoins and forms their bodies for that marriage; for, as has been said, the form of the mind is also interiorly the form of the body, with the sole difference, that the latter form is outwardly organized to give effect to that to which the interior form of the body is determined by the mind. But the mind formed from conjugal love is not only interiorly in the whole body, round about in every part, but moreover is interiorly in the organs allotted to generation, which in their region are situated beneath the other regions of the body, and in which are terminated the forms of the mind with those who are united in conjugal love:

consequently the affections and thoughts of their minds are determined thither. The activities of minds arising from other loves differ in this respect, that the latter loves do not reach thither. The conclusion resulting from these considerations is, that such as conjugal love is in the minds or spirits of two persons, such it is interiorly in those its organs. But that the marriage of the spirit after the wedding becomes also a marriage of the body, and thus full, is self-evident; consequently, if the marriage in the spirit is chaste, and partakes of the holiness thereof, it is the same when it is in its fulness in the body; and the contrary if the marriage in the spirit is unchaste. (M. 310.)

ALL the delights of truly conjugal love, even the ultimate ones, are chaste. This follows from what was explained above, that truly conjugal love is chastity itself; moreover, delights constitute the life of that love. The delights of this love ascend and enter heaven, and on the way pass through the delights of the heavenly loves in which the angels of heaven are; also they conjoin themselves with the delights of the conjugal love of the angels. Moreover, I have heard from the angels, that they perceive those delights with themselves to be exalted and fulfilled, when they ascend from chaste married partners on earth; and for the sake of some bystanders who were unchaste, on the question being put whether this is the case as to the ultimate delights also, they signified assent by

nodding, and said silently, “How should it be otherwise? Are not these the delights of truly conjugal love in their fulness?” (M. 144.)

THE state of marriage is to be preferred to the state of celibacy. It is to be preferred because it is the state ordained from creation; because its origin is the marriage of good and truth; because its correspondence is with the marriage of the Lord and the church; because the church and conjugal love are constant companions; because its use is more excellent than the uses of all the other things of creation, for thence according to order is the propagation of the human race, and also of the angelic heaven, for this is from the human race. Add to this, that marriage is the fulness of man; for by means of it the human being becomes a full human being. In celibacy all these things are wanting.

But if the proposition is made, that the state of celibacy is more excellent than the state of marriage, and if this proposition is subjected to a strict examination, to be assented to and established by confirmations, then the conclusion must be, that marriages are not holy, neither can they be chaste; yea, that chastity in the female sex belongs only to those who abstain from marriage and vow perpetual virginity; and, moreover, that those who have vowed perpetual celibacy are meant by the eunuchs who make themselves eunuchs for the sake of the kingdom of God (*Matt.* xix. 12); besides many other such conclusions, which, being deduced from a propo-

sition that is not true, are also not true. By the eunuchs who make themselves eunuchs for the sake of the kingdom of God, are meant spiritual eunuchs, who are those who in marriage abstain from the evils of whoredoms. That Italian eunuchs are not meant, is evident. (M. 156.)

A Wholesome Jealousy

IN all love there is fear and grief; fear lest it perish, and grief if it perishes. There is also fear and grief in conjugal love; but the fear and grief of conjugal love is called zeal or jealousy. This zeal, with married partners who tenderly love each other, is just and from sound reason, inasmuch as it is at the same time fear for the loss of eternal happiness, not only one's own but also one's partner's, and also a protection against adultery. As for the first consideration, that it is a just fear for the loss of one's own eternal happiness and of the consort's, it follows from everything which has been adduced heretofore about truly conjugal love; and also from this consideration, that married partners derive from that love the blessedness of their souls, the blissfulness of their minds, the delightsomeness of their bosoms, and the pleasure of their bodies; and since these remain with them to eternity, they fear for the eternal happiness of each other. That that zeal is a just protection against adulteries, is evident; hence it is like a fire blazing out against violation, and protecting itself against it. From these considerations it is manifest, that whoever loves his

consort tenderly is also jealous, but is just and sane according to the wisdom of the man.

Once, when meditating on this subject, I asked some zealous angels concerning the seat of jealousy. They said that it is in the understanding of the man who receives the love of his consort and loves her in return; and that its quality there is according to his wisdom. They said further, that jealousy has in it something in common with honor, which also resides in conjugal love; for he who loves his wife, also honors her. In regard to zeal's residing with a man in his understanding, they said that the reason was that conjugal love protects itself through the understanding, as good protects itself through truth; so the wife protects those things which are common with the man, through her husband; and that therefore zeal is implanted in the men, and through them, and for their sake, in the women. To the question as to the region of the mind in which jealousy resides with the men, they replied, in their souls, because it is also a protection against adulteries; and because adulteries principally destroy conjugal love, that when there is danger of the violation of that love, the man's understanding grows hard, and becomes like a horn, with which he strikes the adulterer. (M. 371, 372.)

So too the precept, "Thou shalt not steal;" he who has the life of charity would rather give of his own to his neighbor than take anything away from him. And so with the precept, "Thou

shalt not commit adultery;" he who is in the life of charity rather guards his neighbor's wife, lest any one should offer her such injury, and regards adultery as a crime against conscience, and such as destroys conjugal love and its obligations. (A. 1789 (3)).

*The Equal Pace of Moral Wisdom and
Conjugal Love*

WITH those in truly conjugal love, the faculty of becoming wise increases; but with those who are not in conjugal love, it decreases. The faculty of becoming wise increases with those who are in truly conjugal love, because this love is with married partners from wisdom, and according to it; also because the sense of that love is the touch, and this is common to all the senses, and also is full of delights; consequently it opens the interiors of the minds, as it opens the interiors of the senses, and therewith the organic parts of the whole body. Hence it follows, that they who are in that love, love nothing more than to become wise; for a man becomes wise in proportion as the interiors of his mind are opened; because by such opening, the thoughts of the understanding are elevated into a higher light, and the affections of the will into a higher heat; and the higher light is wisdom, and the higher heat is the love of wisdom. The spiritual delights conjoined with natural delights, which are the portion of those who are in truly conjugal love, constitute the faculty of loving and

being loved, and hence the faculty of becoming wise. (M. 211.)

As wisdom belongs to life, and hence to reason, it may be asked, What is wisdom of life? In a summary statement, it consists in shunning evils, because they are injurious to the soul, to the commonwealth, and to the body; and in doing goods, because they are profitable to the soul, to the commonwealth, and to the body. This is the wisdom which is meant by the wisdom with which conjugal love binds itself; for it binds itself therewith by shunning the evil of adultery as the pestilence of the soul, of the commonwealth, and of the body; and since this wisdom springs from the spiritual things which belong to the church, it follows, that conjugal love is according to the state of the church, because it is according to the state of wisdom, with man. By this is also meant that in proportion as a man becomes spiritual, in the same proportion he is in truly conjugal love; for a man becomes spiritual by means of the spiritual things of the church. (M. 130 (4)).

The Inwardness of the Marriage Tie

A CONJUNCTION of souls and minds by means of marriage, is meant by the Lord's words, that they are no longer two, but one flesh.

That there was implanted in man and woman at creation the inclination and also the faculty of conjunction as into one, and that this inclination and faculty are still in man and woman, is

manifest from the Book of Creation, and at the same time from the Lord's words. In the Book of Creation, which is called *Genesis*, we read, "*Jehovah God built the rib which He had taken from the man, into a woman, and brought her to the man. And the man said, This now is bone of my bones, and flesh of my flesh. Her name shall be called Woman, because she was taken out of man: therefore shall a man leave his father and his mother, and cleave to his wife; and they shall become one flesh*" (chap. ii. 22-24). The Lord said the like in *Matthew*, "*Have ye not read, that He who made them from the beginning, made them male and female, and said, Therefore shall a man leave father and mother, and cleave to his wife; and they two shall become one flesh? Wherefore they are no longer two, but one flesh*" (chap. xix. 4-6). From this it is evident, that woman was created out of man, and that there is in each the inclination and faculty to become reunited into one. That such reunion means into one human being, is also evident from the Book of Creation, where both together are called man; for we read, "*In the day that God created man, male and female created He them, and called their name Man*" (chap. v. 1, 2). It is said here, He called their name Adam; but Adam and man are one expression in the Hebrew language; moreover, both together are called man in the same Book (chap. i. 27; chap. iii. 22-24). By one flesh is also signified one man; as is evident from the passages in the Word where mention is made of

all flesh, by which is meant every man, as *Gen.* vi. 12, 13, 17, 19; *Isaiah* xl. 5, 6; xlix. 26; lxvi. 16, 23, 24; *Jer.* xxv. 31; xxxii. 27; xlv. 5; *Ezek.* xx. 48; xxi. 4, 5; and other passages. But what is meant by the rib of the man, which was built into a woman; what by the flesh, which was closed up in its stead, and thus what by bone of my bones, and flesh of my flesh; and what by the father and mother, whom a man shall leave after marriage; and what by cleaving to his wife, has been shown in the *Arcana Coelestia*; in which work the two books, *Genesis* and *Exodus*, are explained as to the spiritual sense. It is there proved that a rib does not mean a rib,—nor flesh, flesh,—nor a bone, a bone,—nor cleaving to, cleaving to; but that they mean spiritual things, which correspond to them, and consequently are signified by them. That spiritual things are meant, which from two make one human being, is evident from this, that conjugal love conjoins them, and this love is spiritual. (M. 156.)

CONJUGIAL love conjoins two souls, and hence two minds, into one. Every man consists of soul, mind, and body. The soul is his inmost, the mind his mediate, and the body his ultimate. Since the soul is a man's inmost, it is, from its origin, celestial; as the mind is his mediate, it is, from its origin, spiritual; and as the body is his ultimate, it is, from its origin, natural. Those things which, from their origin, are celestial and spiritual, are not in space, but in appearances

of space. This is known in the world also, wherefore it is said, that neither extension nor place can be predicated of spiritual things. Since therefore spaces are appearances, distances also and presences are appearances. That the appearances of distances and presences in the spiritual world are according to proximities, propinquities, and affinities of love, has been frequently pointed out and confirmed in small treatises concerning that world. These things are said in order that it may be known that the souls and minds of men are not in space like their bodies; because the former, as was said above, are from their origin celestial and spiritual; and as they are not in space, they can be conjoined as into a one, although their bodies may not be so conjoined at the same time. This is the case especially with married partners, who love each other inmosty: but as the woman is from the man, and that conjunction is a kind of reuniting, it may be seen from reason that it is not a conjunction into one, but an adjunction, close and near according to the love, and amounting to contact with those who are in truly conjugal love. This adjunction may be called spiritual cohabitation, and this takes place with married partners who love each other tenderly, however distant they may be from each other in the body. There are many matters of experience, even in the natural world, which confirm this. Hence it is evident, that conjugal love conjoins two souls and minds into one. (M. 158.)

THIS conjunction is effected successively from the first days of marriage; and, with those who are in truly conjugal love, it is effected more and more thoroughly to eternity. The first heat of marriage does not conjoin; for it partakes of the love of the sex, which belongs to the body and thence to the spirit; and what is from the body in the spirit, does not last long; but the love which is from the spirit in the body does last. The love of the spirit, and of the body from the spirit, is insinuated into the souls and minds of married partners together with friendship and confidence. When these two things, friendship and confidence, conjoin themselves with the first love of marriage, the love becomes conjugal, which love opens the bosoms and inspires into them the sweetness of love, and this more and more inwardly, in proportion, as friendship and confidence adjoin themselves to the first love, and that love enters into them and they into it. (M. 162.)

Means to Union

CONJUNCTION of the wife with the rational wisdom of the husband is effected from within, but with his moral wisdom from without. That wisdom with men is twofold, rational and moral, and that their rational wisdom belongs to the understanding alone, and their moral wisdom belongs to the understanding and at the same time to the life, may be concluded and seen just from observation and examination. But that it may be known what is meant by the rational

wisdom of men, and what by their moral wisdom, some things shall be enumerated specifically. Those things which belong to their rational wisdom are designated by various names. In general they are called knowledge, intelligence, and wisdom; but in particular they are called rationality, judgment, cleverness, learning, sagacity. But, since every one has sciences peculiar to his calling, therefore they are manifold; for clergymen have their peculiar sciences; those in authority have theirs; their subordinates in office, again, have theirs; judges theirs, doctors and chemists theirs, soldiers and sailors theirs, artificers and workmen theirs, husbandmen theirs, and so on. To rational wisdom pertain also all the sciences into which youths are initiated in the schools, and by means of which they are afterwards initiated into intelligence; which sciences also are called by various names, as philosophy, physics, geometry, mechanics, chemistry, astronomy, jurisprudence, politics, ethics, history, and many others, through which, as through doors, an entrance is made into rational things, out of which there is formed rational wisdom.

But the things which belong to moral wisdom with men are all moral virtues, which look to the life, and enter it, and also spiritual virtues which flow out from love to God and love towards the neighbour, and flow again into those loves. Virtues which pertain to the moral wisdom of men are also of various names, and are called temperance, sobriety, probity, benevolence,

friendship, modesty, sincerity, obligingness, civility, also assiduity, industry, expertness, alacrity; munificence, liberality, generosity, activity, intrepidity, prudence; besides many others. Spiritual virtues with men are the love of religion, charity, truth, faith, conscience, innocence, besides many others. The latter and the former virtues may in general be referred to love and zeal for religion, for the public good, for one's country, for one's fellow-citizens, for one's parents, for one's married partner, and for one's children. In all these, justice and judgment bear rule: justice belongs to moral wisdom, and judgment belongs to rational wisdom.

Conjunction of the wife with the man's rational wisdom is from within, because this wisdom is peculiar to the understanding of the men, and climbs into a light in which women are not; which is the reason why women do not speak from that wisdom, but in the society of men, when such things are being discussed, they remain silent, and only listen. That nevertheless such things are with the wives from within, is evident from their listening, and from their inwardly recognizing what had been said, and favouring those things which they hear and have heard from their husbands. But conjunction of the wife with the moral wisdom of men is from without, because the virtues of that wisdom, for the most part, are akin to similar virtues with women, and partake of the man's intellectual will, with which the will of the wife unites itself

and makes a marriage; and since the wife knows those virtues with the man more than the man knows them with himself, it is said that the conjunction of the wife with those virtues is from without. (M. 163-165.)

Respective Duties

THERE are duties proper to the man, and duties proper to the wife. The wife cannot enter into the duties proper to the man, nor the man into the duties proper to the wife, and perform them rightly. That there are duties proper to the man, and duties proper to the wife, does not need to be illustrated by an enumeration of them; for they are many and various: and any one can arrange them according to genera and species, if only he sets his mind to the task. The duties by which wives chiefly conjoin themselves with their husbands, are the education of the little children of both sexes, and of the girls till they are marriageable.

The wife cannot enter into the duties proper to the man, nor, on the other hand, the man into the duties proper to the wife, because they differ like wisdom and the love thereof, or like thought and the affection thereof, or like understanding and the will thereof. In the duties proper to men, understanding, thought, and wisdom play the leading part; whereas in the duties proper to wives, will, affection, and love play the leading part; and the wife from the latter performs her duties, and the man from the former performs his; wherefore their duties are diverse

from their very nature, but still conjunctive in a successive series. Many believe that women can perform the duties of men, if only they are initiated into them from the earliest age, as boys are. They may indeed be initiated into the exercise of them, but not into the judgment on which the right performance of the duties inwardly depends. Women, therefore, who have been initiated into the duties of men, are obliged in matters of judgment to consult men, and then, if they are left to their own disposal, they select from the counsels of men that which suits their own love. Some also suppose that women are equally capable of elevating the sight of their understanding into the same sphere of light as men, and of viewing things in the same height; and they have been led into this opinion by the writings of certain learned authoresses: but these writings, when examined in the spiritual world in the presence of the authoresses, were found to be works not of judgment and wisdom, but of cleverness and eloquence; and works that proceed from these two qualities, on account of the elegance and neatness of the composition or style, appear as if they were sublime and erudite, but only before those who call all ingenuity wisdom. Nor can men enter into the duties proper to women, and perform them aright, because they are not in the affections of women, which are quite distinct from the affections of men. As the affections and perceptions of the masculine sex are thus discriminated by creation, and consequently by nature, therefore among the

statutes given to the sons of Israel there was also this one: "*There shall not be the garment of a man on a woman, nor the garment of a woman on a man; because this is an abomination*" (Deut. xxii. 5). This was because all in the spiritual world are clothed according to their affections; and the two affections, of the woman and of the man, cannot be united except between two, and never in one. (M. 174-175.)

THESE duties, according to mutual aid, also conjoin the two into one, and at the same time make one house. That the duties of the husband conjoin themselves in some way with the duties of the wife, and that the duties of the wife adjoin themselves to the duties of the husband, and that these conjunctions and adjunctions are a mutual aid, and are according to it, is known in the world. But the primary duties which confederate, consociate, and gather together into one the souls and lives of two married partners, are common care in educating their children; here the duties of the husband, and the duties of the wife are distinct, and at the same time conjoin themselves. They are distinct, because the care of suckling and the education of the little children of both sexes, and also the care of the instruction of the girls till they become marriageable is a special duty of the wife; whereas the care of the instruction of the boys, after childhood to puberty, and after that till they become their own masters, belongs to the special

duty of the husband: nevertheless the duties of the husband and the wife conjoin themselves in counsel and support, and by many other mutual aids. It is known that those duties, both conjoined and distinct, or both common and specific, combine the minds of the married partners into one, and that this is effected by the love called *storge*. It is also known that those duties, regarded in their distinction and conjunction, make one house. (M. 176.)

Cherishers of Conjugal Love

THERE is no conjugal love with the masculine sex, but only with the feminine, and from this sex it is transferred into the masculine sex: this I have seen evidenced by experience. With this the following argument also accords, that the masculine form is an intellectual form, and the feminine a volitional; and the intellectual form cannot grow warm with conjugal heat from itself, but by the conjunctive heat of one in whom this has been implanted by creation; consequently it cannot receive that love except through the volitional form of a female adjoined to itself, because this also is the form of love. The same might be further confirmed from the marriage of good and truth; and, to the natural man, from the marriage of the heart and lungs, because the heart corresponds to love, and the lungs to the understanding. But as most men are deficient in the knowledge of these things, confirmation would obscure rather than enlighten. It is from the transfer of this sphere

from the feminine sex into the masculine, that the mind is also enkindled by mere thought of the sex, and it follows of course, that hence also results propagative formation and thus excitement, for unless heat is added to light on earth, nothing flourishes there, nor is anything excited to produce fruit.

Where there is truly conjugal love, this sphere is received by the wife, and by the husband solely through the wife. That with those who are in truly conjugal love, this sphere is received by the husband solely through the wife, is an arcanum at this day; and yet in itself it is not an arcanum, because the bridegroom and newly-married husband may know this: is he not affected conjugially by whatever proceeds from his bride and newly-married wife, but not at that time by what proceeds from others of the sex? The case is the same with those who live together in truly conjugal love. And since every one, both man and woman, is encompassed by his own sphere of life, densely on the breast, and thinly on the back, it is evident whence it is, that husbands who are very fond of their wives, turn to them, and in the daytime look at them with kindly looks; and why, on the other hand, those who do not love their wives, turn away from them, and in the daytime regard them with an averted countenance. By the reception of the conjugal sphere by the husband solely through the wife, truly conjugal love is recognized and distinguished from spurious, false, and cold conjugal love. (M. 223-224.)

Deep Changes Marriage Makes

MARRIAGE induces other forms on the souls and minds of married partners. This cannot be observed in the natural world, because in that world souls and minds are encompassed with a material body, through which the mind rarely shines. The men of this age, moreover, more than the Ancients, learn from infancy to induce expressions of the face, whereby they deeply conceal the affections of the mind; and this is a reason why the forms of the minds as to their quality before marriage, and as to their quality after it, are not known and distinguished. Nevertheless, that the forms of the souls and the minds differ after marriage from what they were before it, appears manifestly from the same in the spiritual world; for they are then spirits and angels, who are nothing else than minds and souls in a human form, stripped of their outward coverings, which were composed of elements of water and earth, and of exhalations thence diffused in the air; and when these are cast off, the forms of the minds are plainly seen, such as they had been inwardly in their bodies; and then it is clearly seen that those forms are different with those who live in marriage, from the forms with those who do not. In general, married partners have an interior comeliness of face, for the man derives from the wife the lovely glow of her love, and the wife from the man the bright lustre of his wisdom; for two married partners in the spiritual world are united as to their souls; and moreover there

appears in both a human fulness. This is the case in heaven, because there are no marriages anywhere else; beneath heaven there are only connubial connections, which are alternately made and broken off.

The woman is actually formed into a wife, according to the description in the Book of Creation. In this Book it is said, that the woman was created out of the rib of the man, and that when she was brought to him the man said, "This is bone of my bones, and flesh of my flesh; and she shall be called woman, because she was taken out of man" (chap. ii. 21-23). By a rib of the breast, in the Word, nothing else is signified, in the spiritual sense, than natural truth.

. . . By the breast of the man is signified that essential and peculiar quality which is distinguished from the breast of the woman. This is wisdom; for truth supports wisdom as the ribs support the breast. These things are signified because the breast is that part in which all things of man are as in their centre. From these considerations it is manifest that the woman was created out of the man by the transcription of his own peculiar wisdom, that is, she was created out of natural truth; and that the love of this was transferred from the man into the woman, in order that it might become conjugal love; and that this was done in order that in the man there might not be the love of self but the love of his wife. For the wife, by reason of her innate disposition, cannot do otherwise than convert the love of self with the man into his love

for himself; and I have been informed, that this is effected by virtue of the wife's love itself, neither the man nor the wife being conscious of it. Hence it is that no one can ever love his married partner conjugially who is in the conceit of his own intelligence from the love of self. When this arcanum of the creation of the woman from the man is understood, it can then be seen, that the woman is likewise as it were created or formed from the man in marriage; and that this is done by the wife, or rather through the wife by the Lord, Who has infused into women the inclinations to do so. For the wife receives into herself the image of the man, by appropriating his affections to herself, and by conjoining the man's internal will with her own; and also by appropriating to herself the propagations of his soul. From these considerations it is evident, that, according to the description in the Book of the Creation, inwardly understood, a woman is formed into a wife by means of such things as she takes out of her husband and his breast, and inscribes on herself.

This formation is effected by the wife in secret ways; and this is meant by the woman being created while the man slept. We read in the Book of the Creation that Jehovah God caused a deep sleep to fall upon Adam, so that he fell asleep; and that then He took one of his ribs, and built it into a woman (chap. ii. 21, 22). That by the man's sleep and falling asleep is signified his entire ignorance that his wife is formed and as it were created from him, is

evident, from what was shown in the preceding chapter, and also from the innate prudence and circumspection of wives not to divulge anything about their love or about their assumption of the affections of the man's life, and thus about the transcription of his wisdom into themselves. This is effected by the wife without the husband's knowledge, and while he is as it were sleeping, thus in secret ways. The prudence for doing this was implanted in women from creation, and consequently from birth, for reasons which are necessities, in order that conjugal love, friendship, and confidence, and thus the blessedness of dwelling together, and the happiness of life, may be secured; wherefore, in order that this might be properly effected, it was enjoined on the man that he should leave his father and mother and cleave to his wife (*Gen. ii. 24; Matt. xix. 4, 5*). By the father and mother whom man is to leave, in the spiritual sense is meant his proprium of will and proprium of understanding; and the proprium of a man's will consists in loving himself, and the proprium of his understanding consists in loving his own wisdom; and by cleaving to his wife is signified devoting himself to the love of his wife. Those two propria are deadly evils to man if they remain with him; and the love of those two propria is changed into conjugal love, in proportion as the man cleaves to his wife, that is, receives her love. That by sleeping is signified being in ignorance and unconcern; that by the father and the mother are signified the two propria of

a man, the one of the will and the other of the understanding: and that by cleaving is signified devoting one's self to the love of any one, can be abundantly confirmed from other passages in the Word; but this is not the place for that. (M. 192-194.)

THUS a maiden is formed into a wife, and a youth into a husband. This flows as a consequence from what has been said about the conjunction of married partners into one flesh. A maiden becomes or is made a wife, because in a wife there are elements taken out of the husband, and thus additional, which were not previously in her as a maiden. A youth also becomes or is made a husband, because in a husband there are elements taken out of the wife which exalt his capacity for receiving love and wisdom, and which were not previously in him as a youth. But this is the case with those who are in truly conjugal love. These feel themselves a united man, and as it were one flesh. From these considerations it is evident, that with females maidenhood is changed into wifehood, and with men the bachelor state is changed into the state of a husband. That this is the case, was confirmed to me in the spiritual world by the following experience: Some men asserted, that conjunction with a female before marriage is like conjunction with a wife after marriage. On hearing this, the wives were very indignant, and said, "There is no likeness at all between the two cases. The difference between

them is like that between what is fancied and what is real.” Hereupon the men retorted, “Are you not females as before?” To this the wives replied with a louder voice, “We are not females, but wives; you are in fancied and not in real love; wherefore you talk fancifully.” Then the men said, “If you are not females still you are women”: and they replied, “In the first states of marriage we were married women; but now we are wives.” (M. 199.)

I WAS once in the midst of some angels and heard their conversation. It was about intelligence and wisdom, and was to the effect that a man perceives no otherwise than that both intelligence and wisdom are in him, and thus that whatever he thinks from understanding and intends from will, is from himself; when nevertheless not the least of it is from the man, but only the faculty of receiving from God the things which belong to the understanding and the will: and as every human being by birth tends to love himself, therefore, to prevent man’s perishing in consequence of the love of self and the conceit of self-intelligence, it was provided from creation, that that love of the man should be transcribed into the wife, and that from birth it should be implanted in her to love the intelligence and wisdom of her husband, and thus her husband. Wherefore the wife continually draws to herself her husband’s conceit of self-intelligence, and extinguishes it with him, and vivifies it with herself, and thus

turns it into conjugal love, and fills it with pleasantnesses beyond measure. This has been provided by the Lord, lest the conceit of self-intelligence should so far infatuate the man, as to lead him to believe that he has understanding and wisdom from himself and not from the Lord, and thus to want to eat of the tree of the knowledge of good and evil, and consequently to believe himself like unto God, and also God, as the serpent, which was the love of self-intelligence, said and persuaded him; wherefore mankind after eating was cast out of paradise, and the way to the tree of life was guarded by a cherub. Paradise spiritually denotes intelligence; eating of the tree of life spiritually denotes being intelligent and wise from the Lord; and eating of the tree of the knowledge of good and evil spiritually denotes being intelligent and wise from self. (M. 353.)

A Progressively Realized Union

IN the marriage of one man with one wife, between whom there exists truly conjugal love, the wife becomes more and more a wife, and the husband more and more a husband. Truly conjugal love conjoins two more and more into one human being; and as a wife becomes a wife from and according to conjunction with the husband, and in like manner the husband with the wife, and as truly conjugal love lasts to eternity, it follows, that the wife becomes more and more a wife, and the husband more and more

a husband. The true reason of this is, that in a marriage of truly conjugal love each married partner becomes continually a more interior human life. For that love opens the interiors of their minds; and in the proportion in which these are opened the man becomes more and more a man: and becoming more the human being in the case of the wife means becoming more a wife, and in the case of the husband it means becoming more a husband. I have heard from the angels, that the wife becomes more and more a wife in proportion as the husband becomes more and more a husband, but not contrariwise; because it rarely, if ever, happens that a chaste wife is wanting in love to her husband, but that the husband is wanting in a return of love to his wife; and that this return of love is wanting on account of his having no elevation of wisdom, which alone receives the love of the wife. These things however they said of marriages on earth.

Thus also their forms are successively perfected and ennobled from within. The most perfect and noble human form exists when two forms become one form by means of marriage; thus when two become one flesh, according to the creation. The mind of the man is then elevated into a higher light, and the mind of the wife into a higher heat, and then they bud, and bear flowers and fruits, like trees in springtime. From the ennobling of this form are born noble fruits, which in the heavens are spiritual, and on earth natural. (M. 200, 201.)

The Sense of Oneness

THOSE in truly conjugal love, feel themselves to be a united man, and as it were one flesh. That this is the case, must be confirmed not from the testimony of any inhabitant of the earth, but from the testimony of the inhabitants of heaven. For truly conjugal love does not exist with men on earth at the present day: and moreover, men on earth are encompassed with a gross body, which blunts and absorbs the sensation that the two married partners are a united man, and as it were one flesh: and besides, those in the world who love their married partners only outwardly, and not inwardly, do not wish to hear of such a thing: they also think on the subject lasciviously from the flesh. It is otherwise with the angels of heaven, because they are in spiritual and celestial conjugal love, and are not encompassed with so gross a body as the men of the Earth. From those among them who have lived for ages with their married partners in heaven, I have heard it attested, that they feel themselves to be united thus, the husband with the wife, and the wife with the husband, and each in the other mutually and in return, as also in the flesh, although they are separate. The reason why this phenomenon is so rare on earth, they said was this, that the union of the souls and minds of married partners on earth is felt in their flesh, because the soul constitutes the inmosts not only of the head, but also of the body; the mind likewise, which is intermediate between the soul and the body, and which, al-

though it appears to be in the head, is yet actually in the whole body also: and they said that hence it is that the acts, which the soul and mind intend, flow instantly from the body; and that hence also it is, that they themselves, after the casting away of the body in the former world, are whole human beings. Now, since the soul and mind adjoin themselves closely to the flesh of the body, in order that they may operate and produce their effects, it follows that the union of soul and mind with a married partner is felt also in the body as one flesh. When these things had been said by the angels, I heard it asserted by the spirits who were present, that such subjects belong to angelic wisdom, and that they were transcendental; but those spirits were natural-rational, and not spiritual-rational. (M. 178.)

THIS union is by no means possible except by a marriage of two minds into one, since man was created to be an understanding of truth, and thus a truth, and woman was created to be an affection for good, and thus a good; therefore in them a conjunction of good and truth is possible. For marriage love which descends from that conjunction is the veriest medium by which man becomes the love that is an image or likeness of God. For the married pair who are in conjugal love from the Lord love one another mutually and reciprocally from the heart, thus from inmosts; and therefore although apparently two they are actually one, two in respect to

their bodies, but one in respect to life. (E. 179.)

I also spoke with angels concerning conjugal love, or that which exists between married partners who love one another, that it is the inmost of all loves, and such that partner sees partner in lower mind and inner mind, so that each has the other in himself or herself, *i. e.*, that the image, nay, the likeness of the husband is in the mind of the wife and that of the wife in the mind of the husband, so that one sees the other in himself, and they thus live together in their inmost beings. (D. 4408.)

An Increasing Happiness

WITH those who are in truly conjugal love, the happiness of dwelling together increases; but with those who are not in conjugal love, it decreases. The happiness of dwelling together increases with those who are in truly conjugal love, because they mutually love each other with every sense. The wife sees nothing more lovely than the husband, and the husband nothing more lovely than the wife; yea, neither do they hear, smell, or touch anything more lovely: hence the happiness they enjoy of living together in the same house, bed-chamber, and bed. That this is the case, you that are husbands can convince yourselves from the 'first delights of marriage, which are in their fulness, because at that time the wife only of all the sex is loved. That the reverse is the case with those who are not in any conjugal love, is known.

With those who are in truly conjugal love,

the conjunction of minds increases, and there-with friendship; but with those who are not in conjugal love, it decreases . . . That conjunction increases as friendship becomes conjoined with love, for the reason that friendship is as it were the face, and is also as it were the garment of love; for it not only adjoins itself to the love as a garment, but also conjoins itself with it as a face. The love which precedes friendship is similar to the love of the sex, which departs after the attainment of its desire; whereas love conjoined with friendship remains after marriage, and is also rendered stable: it likewise enters more interiorly into the bosom, friendship introducing it, and making it truly conjugal; and then the love makes this its friendship also conjugal, which differs greatly from the friendship of every other love, for it is full. That the contrary takes place with those who are not in conjugal love, is known. With these, the first friendship, which had been insinuated at the time of betrothal, and afterwards during the first days after the wedding, recedes more and more from the interiors of the mind, and from these it successively departs at last to the cuticles; and, with those who think of separation, it goes away entirely; but with those who do not think of separation, love remains in the externals, but it is cold in the internals.

Those who are in truly conjugal love, continually desire to be one man; but those who are not in conjugal love, desire to be two. Conjugal love in its essence consists in nothing else

than the willing of two to be one; that is, in their willing that two lives shall become one life. This will is the perpetual endeavour of that love, from which flow all its effects. That endeavour is the very essence of motion, and that will is a living endeavour with man, is confirmed by the researches of philosophers, and is also evident to such as take a view of the subject from cultivated reason. Hence it follows, that those who are in truly conjugal love, continually endeavour, that is, will to be one man. That the contrary takes place with those who are not in conjugal love, they themselves know very well; for as they continually think themselves two in consequence of the disunion of their souls and minds, so they do not comprehend what is meant by the Lord's words, that they are no longer two, but one flesh (*Matt. xix. 6*). (M. 213-215.)

States of Conjugal Love

THE states of this love are innocence, peace, tranquillity, inmost friendship, full confidence, and a desire of the disposition and of the heart to make all good mutual to each other; and the states arising from all these are blessedness, blissfulness, delightsomeness, and pleasure; and from the eternal enjoyment of these is heavenly felicity. All these things are in conjugal love, and hence are from it, because its origin is from the marriage of good and truth, and this marriage is from the Lord; and that love is such that it desires to communicate with another

whom it loves from the heart, yea, to confer joys upon him, and thence to derive its own joys. This therefore is the case infinitely with the Divine love which is in the Lord in regard to man, whom He created a receptacle of both love and wisdom proceeding from Himself; and as He has created the human being for the reception of these elements, the man for the reception of wisdom, and the woman for the reception of the love of the man's wisdom, therefore from the inmosts He has infused into human beings conjugal love, into which love He might bring together all things blessed, blissful, delightful, and pleasurable, which proceed, and flow in, solely from His Divine love through His Divine wisdom together with life; consequently, into those who are in truly conjugal love, for these alone are recipients. Mention is made of innocence, peace, tranquillity, inmost friendship, full confidence, and the desire of the disposition and of the heart to make all good mutual to the other; for innocence and peace belong to the soul, tranquillity to the mind, inmost friendship to the breast, full confidence to the heart, and the desire of the disposition and of the heart to make all good mutual to the other, belongs to the body from them. (M. 180.)

The Fundamental Love

MARRIAGE love is also the fundamental love of all celestial and spiritual loves, and hence of all natural loves. Considered in its essence, it is the fundamental love of all the loves of heaven

and the church, because its origin is from the marriage of good and truth, and from this marriage proceed all the loves which constitute heaven and the church with man. The good of this marriage constitutes love, and its truth constitutes wisdom; and when love draws near to wisdom, or conjoins itself therewith, then love becomes love; and when wisdom in turn draws near to love, and conjoins itself therewith, then wisdom becomes wisdom. Truly conjugal love is nothing else than the conjunction of love and wisdom. Two married partners, between or in whom at the same time this love is, are an effigy and form of it: all likewise in the heavens, where the faces are genuine types of the affections of each one's own love, are likenesses of it; for it is in them in general and in every part. Now, since two married partners are that love in effigy and form, it follows that every love which proceeds from the form of love itself, is a resemblance thereof; wherefore if conjugal love be celestial and spiritual, the loves proceeding from it are also celestial and spiritual. Conjugal love therefore is as the parent, and all other loves are as the offspring. Hence it is, that from the marriages of the angels in the heavens are generated spiritual offspring, which are those of love and wisdom, or of good and truth. (M. 65.)

CONJUGIAL love is the fundamental of all mutual love. Mutual love is to wish better for another than one's self; but the tie of conjugal

love is still closer. One in that relation not only experiences the highest felicity in giving himself up to his conjugal partner, that their minds may be united as one, but this love is the love of the conservation of the whole human race. It is the Lord's mercy towards the whole human race which inflows into conjugal love, and from thence into the conjugal love of married partners flows the love of procreating offspring, and the love of offspring itself. They are moreover so created that their minds and beings may be more and more closely united. (D. 4229.)

INTO that love are gathered all joys and delights from first to last. All delights whatsoever that are felt by man are of his love; the love manifests itself, yea, comes into existence and lives, by means of them. It is known that delights exalt themselves in the proportion that the love exalts itself, and also in proportion as the incident affections touch the reigning love more nearly. Now, since conjugal love is the fundamental love of all good loves, and since it is inscribed on the veriest singulars of man, it follows that the delights of that love exceed the delights of all other loves, and also that it delights these loves according to its presence, and at the same time its conjunction, with them; for it expands the innermost parts of the mind, and at the same time the innermost parts of the body, as the delicious current of its fountain flows through and opens them. All delights from first to last are gathered into this love, on

account of the surpassing excellence of its use: its use is the propagation of the human race, and hence of the angelic heaven; and as this use was the end of ends of creation, it follows that all the blessedness, blissfulness, delight-someness, pleasantness, and pleasure, which could ever be conferred upon man by the Lord the Creator, are gathered into this its love. That delights follow use, and accord in man with the love of the use, is evident from the delights of the five senses, sight, hearing, smell, taste, and touch. Each of these senses has delights with variations according to the specific uses of each; what then must be the delight attached to the sense of conjugal love, the service of which includes all other uses? (M. 68.)

Conjugal Love and the Love of Children

WITH parents, conjugal love is conjoined with the love of children by spiritual causes, and thence by natural ones. Spiritual causes are, that the human race may be multiplied, and from this the angelic heaven enlarged, and that thereby such may be born as will become angels, serving the Lord to do uses in heaven, and by consociation with men in the earths also; for every man has angels associated with him by the Lord; and such is his conjunction with them, that if they were to be taken away, he would instantly die. Natural causes of the conjunction of those two loves are, to effect the birth of those who may promote uses in human societies, and may be incorporated therein as members. That

the latter are the natural and the former the spiritual causes of the love of children and of conjugal love, even the married partners themselves think and sometimes declare, saying that they have enriched heaven with as many angels as they have had descendants, and have furnished society with as many servants as they have had children. (M. 404.)

Two universal spheres proceed from the Lord to preserve the universe in its created state; of which the one is the sphere of procreating, and the other the sphere of protecting the things procreated. The Divine which proceeds from the Lord is called a sphere, because it goes forth from Him, encompasses Him, fills both worlds, the spiritual and the natural, and operates the effects of those ends which the Lord predestined at the creation, and for which He provides ever since the creation. All that which flows forth from a subject, and surrounds and environs it, is called a sphere; as for example, the sphere of light and heat from the sun around it, the sphere of life from man around him, the sphere of odor from a plant around it, the sphere of attraction from the magnet around it, and so forth. But the universal spheres which are here being treated of, are from the Lord around Him; and they proceed from the sun of the spiritual world, in the midst of which He is. From the Lord, by means of that sun, proceeds a sphere of heat and light, or what is the same, a sphere of love and wisdom, to operate ends, which are

uses; but that sphere, according to the uses, is distinguished by various names. The Divine sphere which provides for the preservation of the universe in its created state by means of successive generations, is called the sphere of procreating; and the Divine sphere which provides for the preservation of generations in their beginnings, and afterwards in their progressions, is called the sphere of protecting the things procreated. Besides these two spheres, there are many other Divine spheres, which are named according to their uses, hence variously. The operations of uses through those spheres are the Divine providence.

Those two universal spheres make a one with the sphere of conjugal love and the sphere of the love of children. That the sphere of conjugal love makes a one with the sphere of procreating, is evident; for procreation is the end, and conjugal love the mediate cause by means of which the end is promoted, and the end and the cause act in unity, because together, in the things to be effected and in the effects. That the sphere of the love of children makes a one with the sphere of protecting the things procreated, is also evident, because it is the end proceeding from the prior end, which was procreation, and the love of children is its mediate cause by which it is promoted: for ends progress in a series, one after another, and in their progress the last end becomes the first, and thus progresses further, even to the boundary, in which they subsist or cease. (M. 386, 387.)

The Character of the Love for Children

THE love of little children and older children is different with spiritual married partners from what it is with natural ones. With spiritual married partners the love of children, as to appearance, is like the love of children with natural married partners; but it is more inward, and therefore more tender, because that love exists from innocence, and from a nearer reception of innocence, and thereby a more present perception of it in oneself; for the spiritual are spiritual in proportion as they partake of innocence. But spiritual fathers and mothers, after they have sipped the sweetness of innocence in their children, love their older children quite differently from what natural fathers and mothers do. The spiritual love their older children on account of their spiritual intelligence and moral life; thus they love them on account of their fear of God and actual piety, or piety of life, and at the same time on account of their affection for and application to uses which are of service to society, consequently from the virtues and good morals in them. It is chiefly from the love of these things that they provide for, and administer to, their necessities; wherefore if they do not see such things in them, they alienate their mind from them, and only do anything for them from a sense of duty. With natural fathers and mothers the love of children is indeed also from innocence: but when the innocence is received by them, it is entwined around their own self-love, and consequently they love their chil-

dren from this love, and at the same time from that innocence, kissing, embracing, and dandling them, hugging them to their bosoms, and caressing them beyond all bounds, and they regard them as one heart and soul with themselves; and afterwards, after their state of childhood even to puberty and beyond it, when innocence is no longer operative, they do not love them on account of any fear of God and actual piety, or piety of life, nor on account of any rational and moral intelligence in them; and they regard very slightly, if at all, their internal affections, and thence their virtues and good morals, but only their externals, which they favor. To these externals their love is adjoined, attached, and cemented: hence also they close their eyes to their faults, excusing and favoring them. The reason is that with such parents the love of their offspring is also the love of self; and this love cleaves to the subject outwardly, and does not enter into it, as self does not enter into itself. (M. 405.)

THE quality of the love of children and the love of older children with the spiritual, and its quality with the natural, is clearly discerned from them after death: for most fathers, when they come into the other life, remember their children who have died before them; they are also presented to and recognize each other. Spiritual fathers only look at them, and inquire as to their present state, rejoice if it is well with them, and grieve if it is ill; and after some con-

versation, instruction, and admonition about heavenly moral life, they separate from them, and before separation they teach them that they are no longer to be remembered as fathers, because the Lord is the only Father to all in heaven, according to His words in *Matthew* xxiii. 9: and that they never remember them as their children. But natural fathers, as soon as they become conscious that they are living after death, and recall to memory their children who have died before them, and when, according to their wish, they are presented to each other, instantly become conjoined with them, and they cleave together like sticks tied up into bundles; and the father is then continually delighted to look at them and talk to them. If the father is told that some of his children are satans, and that they have done injuries to the good, he nevertheless keeps them in a group around him, or in a troop before him; if he himself sees that they inflict injuries and commit evils, he yet pays no attention to it, nor does he dissociate any of them from himself. Wherefore in order to prevent the continuance of such a dangerous company, they are of necessity committed all together to hell; and there the father is shut up in confinement before his children, and the children are separated, and each one is sent away to the place of his own life. (M. 406.)

THE cause and origin of the love of offspring must needs be the Lord, from Whom flows all marriage love and all love of parents for their

children; for His love is such that He loves all as a father loves his sons. He wishes to make all His heirs; and He provides an inheritance for those who are to be born as He provides for those already born. (A. 1865.)

THERE is every delight and pleasure in the love of producing offspring, because all that is delightful, pleasurable, blessed, and happy, in the whole heaven and in the whole world, has been from creation brought together into the effort and thus into the act of bringing forth uses; and these joys increase in an ascending degree to eternity, according to the goodness and excellence of the uses. This makes evident why the pleasure of producing offspring, which surpasses every other pleasure, is so great. It surpasses every other because its use, which is the procreation of the human race, and thus of heaven, surpasses all other uses. (E. 991.)

The Love of Children in Eternity

THE love of children remains after death, especially with women. Children, as soon as they are raised up, which happens immediately after their decease, are elevated into heaven, and delivered to angels who are of the female sex, who in the life of the body in the world had loved children and at the same time had feared God. These, since they have loved all children with maternal tenderness, receive them as their own; and the children in this case, as from an innate feeling, love them as their own mothers: as many infants are consigned to them,

as they desire from spiritual *storge*. The heaven in which children are, appears in front in the region of the forehead, in the line or radius in which the angels look directly at the Lord. That heaven is so situated, because all children are educated under the immediate auspices of the Lord. There also flows in with them the heaven of innocence, which is the third heaven. When they have passed through this first age, they are transferred to another heaven, where they are instructed. (M. 410.)

CHILDREN are educated under the Lord's auspices by such women, and grow in stature and intelligence as in the world. Children in heaven are educated in the following manner:—They learn to speak from their governess: their first speech is merely the sound of affection, in which however there is some beginning of thought, whereby what is human in the sound is distinguished from the sound of an animal; this speech gradually becomes more distinct, as ideas from affection enter the thought: all their affections, which also grow, proceed from innocence. At first, such things are insinuated into them as appear before their eyes, and are delightful; and as these things are from a spiritual origin, there flow in into these things at the same time things which are of heaven, whereby the interiors of their minds are opened. Afterwards, as the children are perfected in intelligence, so they grow in stature, and in this respect also they appear more adult: the reason is that in-

telligence and wisdom are essential spiritual nourishment; therefore those things which nourish their minds, also nourish their bodies in heaven. But children in heaven do not grow up beyond their first age, but stop in that age and remain in it to eternity. And when they are in that age they are given in marriage, which is provided by the Lord, and is celebrated in the heaven of the young man, who presently follows his wife into her heaven, or into her house, if they are in the same society. In order that I might know for certain that children grow and mature in stature, as they do in intelligence, it has been given me to speak with some while they were children, and afterwards when they were grown up; and when they were grown up they appeared of a stature like that of grown up young men in the world. (M. 411.)

A Higher Eugenics

CHILDREN born of two who are in truly conjugal love, derive from their parents the conjugal tendency of good and truth; whence they have the inclination and faculty, if a son, for perceiving the things which belong to wisdom, and if a daughter, for loving the things which wisdom teaches. That children derive from their parents inclinations for such things as had been objects of the love and life of the parents, is a truth perfectly well known from history in general, and experience in particular. But they do not derive or inherit from their parents the affections themselves, and thus the lives of their

parents, but only inclinations and also faculties for those affections. That the posterity, in consequence of innate inclinations, if they are not broken, are led into affections, thoughts, speech, and lives, similar to those of their parents, is clearly evident from the Jewish nation, who at the present day are like their fathers in Egypt, in the wilderness, in the land of Canaan, and at the time of the Lord; and this likeness is not confined to their minds only, but extends to their faces; for who does not know a Jew by his look? The case is the same with the offspring of others: from which facts it may be concluded not fallaciously, that the offspring are born with inclinations for such things as their parents were inclined to. But lest the thoughts and the acts should follow the inclinations, it is ordained by the Divine Providence that depraved inclinations should be capable of being corrected; and also that a faculty has been implanted for this purpose, by virtue whereof the morals of children can be efficaciously amended by parents and masters, and afterwards by the children themselves, when they have arrived at years of discretion.

It is said that children derive from their parents the conjugal tendency of good and truth, because this is implanted from creation in the soul of every one; for it is that which flows in into man from the Lord, and constitutes his human life. But this conjugal tendency passes from the soul into the succeeding parts even to the ultimates of the body. Yet in both the latter

and the former, on the way, it is changed by the man himself in many ways, and sometimes into the opposite, which is called the conjugial or connubial tendency of evil and falsity. When this is the case, the mind is closed from below, and is sometimes twisted like a spiral into the contrary direction; but with some it is not closed, but remains half-open above, and with some it remains quite open. It is from the latter and the former conjugial tendency that the offspring derive inclinations from their parents, a son in one way, and a daughter in another. This is from the conjugial tendency, because conjugial love is the fundamental love of all loves.

Children born of those who are in truly conjugial love, derive inclinations and faculties, if a son, for perceiving the things which belong to wisdom, and if a daughter, for loving the things which wisdom teaches, because the conjugial tendency of good and truth is implanted by creation in the soul of everyone, and also in the parts which are derived from the soul. For it was shown above that that conjugial impulse fills the universe from first to last, and from a human being even to a worm; and it was also shown that the faculty to open the lower parts of the mind even to conjunction with its higher parts, which are in the light and heat of heaven, is also implanted in every human being from creation. Hence it is evident, that a greater aptitude and facility for conjoining good with truth, and truth with good, and thus for

becoming wise, is inherited at birth by those who are born from such a marriage, than by others; consequently, they have also a greater aptitude and facility than others for imbibing the things which belong to the church and heaven; conjugal love is conjoined with these things. From these considerations, reason may clearly see the end for the sake of which the Lord the Creator has provided, and still provides, marriages of truly conjugal love. (M. 202-204.)

Intended Partners

THE Lord provides likenesses for those who desire truly conjugal love, and if they do not exist on earth, He provides them in the heavens. For all marriages of truly conjugal love are provided by the Lord. In what manner they are provided in the heavens, I have heard described by the angels thus: The Divine providence of the Lord is most singular and most universal in relation to marriages and in marriages, because all the delights of heaven flow from the delights of conjugal love, as sweet waters from a fountain-current. On this account it is provided that conjugal pairs be born; and that they be continually educated for their marriages under the Lord's auspices, neither the boy nor the girl knowing anything of the matter; and after the completion of the time, when she has become a marriageable maiden, and he a young man fitted for marriage, they meet somewhere as by fate, and see each other, and they then instantly know, as by a kind of instinct, that they are consorts,

and by a kind of dictate they think inwardly in themselves, the young man, that she is mine, and the maiden, that he is mine; and when this thought has been seated for some time in the minds of both, they deliberately speak to each other, and betroth themselves. It is said, as by fate, instinct, and dictate; and the meaning is, by Divine providence, because when the Divine providence is unknown, it appears so. The Lord opens internal likenesses, so that they may see themselves. (M. 229.)

Courtship and Choice

CHOICE belongs to the man, and not to the woman. This is because the man is born to be understanding, but the woman to be love; also because with men there is generally the love of the sex, but with women the love of one of the sex; and likewise because it is not unbecoming for men to speak openly of love, but it is for women. Still women have the right of choosing one of their suitors.

In regard to the first reason, that choice belongs to men, because they are born for understanding, it is because the understanding can see agreements and disagreements clearly, and distinguish them, and from judgment choose what is suitable: it is otherwise with women, because they are born for love, and therefore have no such discrimination; and consequently their determinations to marriage would proceed only from the inclinations of their love; if they know how to distinguish between men and

men, still their love is carried to appearances.

In regard to the second reason, that choice belongs to men, and not to the women, because with men there is generally the love of the sex, and with women the love of one of the sex, it is because those who have the love of the sex have freedom of consideration and also of determination: it is otherwise with women, in whom there is implanted the love for one of the sex. For proof of this, ask, if you please, the men you meet, respecting monogamous marriage, and polygamous; and you will seldom meet one who will not reply in favour of polygamous marriage, and this also is the love of the sex; but ask the women their sentiments respecting those marriages, and almost all, except prostitutes, will reject polygamous marriages; from which it follows, that with women there is the love of one of the sex, thus conjugal love.

In regard to the third reason, that it is not unbecoming for men to speak openly about love, whereas it is for women, it is self-evident; hence also it follows, that declaration belongs to men, and therefore so does choice.

That women have the freedom of choosing from among their suitors, is known; but this kind of choice is restricted and limited, whereas that of men is extended and unlimited. (M. 296.)

Love and Its Due Order

THIS is the order of conjugal love with its modes, from its first heat to its first torch. It

is said from its first heat to its first torch, because vital heat is love, and conjugal heat or love successively grows, and at length as it were into a flame or torch. It is said, to its first torch, because the first state after the wedding is meant, when that love is ardent . . . That all order proceeds from firsts to lasts, and that the lasts become the firsts of any following order; moreover, that all things of the middle order are the lasts of the prior and the firsts of the following order, and that thus ends proceed continually through causes into effects, may be sufficiently confirmed and illustrated to the reason from what is known and visible in the world. But as the only subject at present being treated of is the order in which love proceeds from its first starting-place to its goal, those confirmations and illustrations shall be passed by, and it shall only be stated on this subject, that such as the order of this love is from its first heat to its first torch, such for the most part it is, and remains, in its progress afterwards; for in this progress it unfolds itself, according to the quality of its first heat: if this heat was chaste, its chasteness is strengthened in its progress; but if it was unchaste, its unchasteness increases as it progresses, until it is deprived of all that chasteness in which, from the time of betrothal, it had been from without, but not from within.

Conjugal love precipitated without order and the modes thereof, burns up the marrows and is consumed. So it is said by some in heaven; and by the marrows they mean the interiors of the

mind and body. These are burnt up, that is, consumed, by conjugal love being precipitated, inasmuch as that love in such a case begins from a flame which eats up and corrupts those inmost recesses, in which as in its beginnings conjugal love should reside, and from which it should commence. This comes to pass if the man and woman precipitate the marriage without order, by not looking to the Lord, by not consulting reason, by rejecting betrothal, and by obeying the flesh only. If that love commences from the ardor of the flesh, it becomes external and not internal, thus not conjugal; and such love may be said to partake of the shell, not of the kernel; or it may be called fleshly, lean, and dry, because emptied of its genuine essence. (M. 311, 312.)

Betrothal

CONSENT is to be proved and established by a solemn betrothal. Reasons for betrothals are: (1) That after betrothal the souls of the two parties may mutually incline towards each other. (2) That the universal love for the sex may be determined to one man or one woman of the sex. (3) That the interior affections may be mutually known, and by applications in the internal cheerfulness of love, may be conjoined. (4) That the spirits of both parties may enter into marriage, and be more and more consociated. (5) That thereby conjugal love may progress daily from its first heat even to the nuptial flame. Consequently, (6) That conjugal love may advance and grow up in just order from its spirit-

ual origin. The state of betrothal may be likened to the state of spring before summer; and the internal pleasantnesses of that state to the flowering of trees before fructification. As the initiations and progressions of conjugal love proceed in order for the sake of their influx into the effective love, which commences from the wedding, therefore there are betrothals in the heavens also.

By betrothal each is prepared for conjugal love. The mind or spirit of the one is prepared for union with the mind or spirit of the other, or, what is the same thing, the love of the one is prepared for union with the love of the other. Besides which it must be noted, that on truly conjugal love is inscribed this order, that it ascends and descends; it ascends from its first heat progressively upwards towards the souls, with an effort to effect conjunctions there, and this by continually more interior openings of the minds; and there is no love which strives more intensely to effect those openings, or which is more powerful and skilful in opening the interiors of minds, than conjugal love; for the soul of each one intends this: but at the same moments in which that love ascends towards the souls, it also descends towards the body, and thereby clothes itself. It must, however, be known that conjugal love in its descent is such as it is in the height to which it ascends; if it ascends on high, it descends chaste; but if it does not ascend on high, it descends unchaste; the reason is, that the lower parts of the mind are

unchaste, but its higher parts are chaste; for the lower parts of the mind cleave to the body, but the higher separate themselves from them. From these few considerations it may be manifest, that by means of betrothal the mind of each one is prepared for conjugal love, although in a different manner according to the affections.

By means of betrothal, the mind of the one is conjoined with the mind of the other, so that a marriage of the spirit may be effected before the marriage of the body.

Such is the case with those who think chastely about marriages; but it is otherwise with those who think unchastely about them. With the chaste, that is, with those who think about marriage from religion, the marriage of the spirit precedes, and that of the body follows; and these are they with whom love ascends towards the soul, and from its height descends thence. The souls of these separate themselves from the unlimited love of the sex, and devote themselves to one man or woman, with whom they look for an everlasting and eternal union and its increasing blessednesses, as the cherishers of the hope which continually recreates their mind. But it is quite otherwise with the unchaste, who are they who do not think from religion about marriages and their holiness. With these there is a marriage of the body, but none of the spirit: if, during the state of betrothal, anything of the marriage of the spirit appears, yet, if it ascends by an elevation of the thoughts concerning it, it nevertheless falls back again to the desires

which are from the flesh in the will; and thus from the unchaste there it casts itself down headlong into the body, and defiles the ultimates of its love with an alluring ardor; and as, in consequence of this ardor, it was in the beginning all on fire, so its fire suddenly goes out, and passes away into the cold of winter; whence defect is hastened. The state of betrothal with these hardly does other than help to fill their desires with things lascivious, and thereby to contaminate the conjugal spirit of love. (M. 301-304.)

The Wedding

WHEN the time of betrothal is completed, the wedding ought to take place. There are some customary rites which are merely formal, and others which at the same time are also essential: among the latter are weddings. That weddings are among the essentials, which ought to be published in the customary way, and formally celebrated, is confirmed by the following reasons: (1) That the wedding constitutes the end of the foregoing state, which had been inaugurated by the betrothal, which was principally a state of the spirit, and the beginning of the following state, which is to be inaugurated by the marriage, which is a state of the spirit and body together; for the spirit then enters into the body, and acts there: wherefore on that day the parties put off the state and also the name of bridegroom and bride, and put on the state and name of married partners and bed-consorts. (2) That

the wedding is an introduction and entrance into a new state, which is that a maiden becomes a wife, and a bachelor a husband, and both one flesh; and this is effected when love in ultimate expression unites them. Marriage actually changes a maiden into a wife, and a bachelor into a husband; also marriage unites two into one human form, so that they are no longer two but one flesh. (3) That the wedding is the commencement of a full separation of the love of the sex from conjugal love, which is effected when, by means of the full measure of conjunction, the love of the one devotes itself closely and intimately to the love of the other. (4) It appears as if the wedding were merely an interval between those two states, and thus as if it were a mere formality which may be omitted: but nevertheless there is in it this essential also, that the new state above-mentioned ought then to be entered upon from covenant; and that the consent of the parties ought to be declared in the presence of witnesses, and also to be consecrated by a priest; besides other particulars which establish it. As weddings contain in them essentials, and as marriage is not legitimate till after the wedding, therefore also weddings are celebrated in the heavens. (M. 306.)

The marriage ought to be consecrated by a priest. The reason is, that marriages, viewed in themselves, are spiritual, and therefore holy; for they descend from the heavenly marriage of good and truth, and conjugal things correspond to the Divine marriage of the Lord and the

church; and hence they are from the Lord Himself, and according to the state of the church with the contracting parties. Now, since the ecclesiastical order on earth administer the things which belong to the priesthood with the Lord, that is, which belong to His love, and thus also the things which belong to blessing, it is needful that marriages should be consecrated by His ministers; and as they are then the chief witnesses, it is needful that consent to the covenant should also be heard, accepted, confirmed, and thus established by them. (M. 308.)

Sources of Disaffection

“Want of Determination to an Employment”

THE human being was created to be useful, because use is the containant of good and truth, from the marriage of which proceeds creation, and also conjugal love. By employment and occupation is meant every application to uses. While therefore a man is in any employment and occupation, or in any use, his mind is then limited and circumscribed as in a circle, within which it is successively co-ordinated into a truly human form, from which as from a house he sees various desires outside of himself, and by soundness of reason within exterminates them; consequently he also exterminates the wild insanities of scortatory lust. Hence it is that conjugal heat remains better and longer with these than with others. The reverse happens with those who give themselves up to sloth and idleness. The mind of these persons is unlimited

and unbounded, and hence the man admits into the whole of it everything vain and nonsensical that flows in from the world and the body, and leads to the love thereof. That then also conjugal love is driven into exile, is evident; for in consequence of sloth and idleness the mind becomes stupid and the body torpid, and the whole man becomes insensible to every vital love, especially to conjugal love, from which as from a fountain issue the activities and alacrities of life. But conjugal cold with such is different from the cold with others; it is indeed the deprivation of conjugal love, but from defect. (M. 249.)

“Inequality of State and Condition”

THERE are many inequalities of state and condition, which during the time of living together put an end to the conjugal love which had commenced before the wedding; but they may all be referred to inequalities in age, station, and wealth. That unequal ages induce cold in marriage, as in the case of a lad with an old woman, and of a young maiden with a decrepit old man, needs no proof. That inequality in station has a similar effect, as in the marriage of a prince with a maidservant, or of an illustrious matron with a manservant, is also acknowledged without proof. That the case is similar in regard to wealth, unless a likeness of dispositions and manners, and an application of the one to the inclinations and native desires of the other, consociate them, is evident. But

in all such cases, the compliance of the one on account of the pre-eminence of the state and condition of the other, effects only a servile conjunction; and this conjunction is a cold conjunction; for with such persons the conjugal state is not of the spirit and heart, but only nominal and of the mouth; in consequence of which the inferior party boasts, and the superior blushes with shame. But in the heavens there is no inequality of age, station, or wealth. As to age, all there are in the flower of their youth, and in that flower they continue to eternity: as to station, all there regard others according to the uses which they perform. The more eminent in condition regard the lower as brethren, neither do they set dignity before the performance of use, but the performance of use before dignity; also when maidens are given in marriage, they do not know from what ancestors they are descended: for no one in heaven knows his earthly father, but the Lord is the Father of all. The case is the same as to wealth, which in heaven consists in the faculty of becoming wise, according to which a sufficiency of wealth is given. (M. 250.)

“The Desire to Rule”

CONJUGIAL love has respect chiefly to a union of the wills, and a freedom of action resulting thence. Both these are cast out from a marriage by a striving for pre-eminence or command; for this divides and tears the wills into pieces, and changes the freedom of action into

servitude. While that striving lasts, the spirit of the one meditates violence against the other; if their minds were then to be laid open and viewed by spiritual sight, they would appear like antagonists fighting with daggers, and regarding each other with hatred and favor alternately; with hatred while in the vehemence of rivalry, and with favor while in the hope of dominion, and while in lust. After one has obtained the victory over the other, this contest departs from the externals, and betakes itself into the internals of the mind, and abides there with its restlessness concealed. Hence cold ensues both to the subdued party or servant, and to the victress or mistress. The latter also suffers cold because conjugal love no longer exists, and the deprivation of this love is cold. In the place of conjugal love she has heat from pre-eminence; but this heat is utterly discordant with conjugal heat, yet it can agree with it exteriorly by means of lust. After a tacit agreement between the parties, it appears as if conjugal love had become friendship; but the difference between conjugal and servile friendship in marriages, is like that between light and shade, between a living fire and an *ignis fatuus*, yea, like that between a well-conditioned man and one consisting only of bone and skin. (M. 248.)

Marriage and Religion

INTERNAL causes of cold are from religion. The first of these causes is the rejection of religion

by both married partners. The second is that one partner has religion, and the other has not. The third is that one partner has a different religion from the other. The fourth is imbibed falsity of religion. These are causes of internal cold, but, with many, not at the same time of external cold. There are also many external causes of cold; and the first of them is unlikeness of dispositions and manners.

That the very origin of conjugal love resides in the inmosts with man, that is, in his soul, every one may be convinced from the following considerations alone:—that the soul of the offspring is from the father, and that this is known from the likeness of inclinations and affections, and also from the general character of the countenance from the father, which remains even in remote posterity; also from the propagative faculty implanted in souls by creation; and moreover by what is analogous thereto in the subjects of the vegetable kingdom, in that in the inmost of germinations lies the propagation of the seed itself, and hence of the whole, whether tree, shrub, or plant. This propagative or plastic force in seeds in the vegetable kingdom, and in souls in the animal kingdom, is from no other source than the conjugal sphere, which is the sphere of good and truth, perpetually emanating and flowing in from the Lord the Creator and Supporter of the universe; and from the effort therein of those two, good and truth, to be conjoined into one. From this conjugal effort, inherent in souls, conjugal love

originally comes to be. That same marriage, from which comes that universal sphere, constitutes the church with man. Hence it appears with every evidence before the reason, that the origin of the church, and the origin of conjugal love, are in the same seat, and that they are in continual embrace. . . . Man also is created with a capacity of becoming more and more interior, and thus of being introduced or elevated more and more nearly towards that marriage, and thus into truly conjugal love, and this even to the extent of perceiving the state of its blessedness. That religion is the only means of introduction and elevation, appears clearly from what was said above, namely, that the origin of the church and the origin of conjugal love are in the same seat, and in a mutual embrace there, and that therefore they cannot but be conjoined.

From what has now been said it follows, that where religion is not, there conjugal love does not exist; and that where conjugal love is not, there is cold. Conjugal cold is the deprivation of that love; consequently conjugal cold is also the deprivation of the state of the church, or of religion. Sufficiently evident confirmation of the truth of this may be deduced from the general ignorance that prevails at the present day concerning truly conjugal love. Who at the present day knows, and who is willing to acknowledge, and who will not be surprised to hear, that the origin of conjugal love is deduced thence? But the only cause and source of this

ignorance is, that, notwithstanding there is religion, still there are not the truths of religion; and what is religion without truths? That there are no truths, has been fully shown in the *Apocalypse Revealed*; see also the Memorable Relation in No. 566 of that Work. (M. 234, 238, 239.)

NEITHER is marriage love given between two who are of different religion, since the truth of the one does not agree with the good of the other, and two dissimilar and discordant things cannot make one mind out of two. For this reason the origin of their love does not partake at all of what is spiritual. If they live together in agreement, it is only from natural causes. It is for this reason that marriages in the heavens are formed between those who are within the same society, because they are in similar good and truth, but not between those who are in different societies. All within a society there are in similar good and truth and differ from those who are without. This was also represented with the Israelitish nation in that marriages were contracted within tribes, and particularly within families, and not out of them. (H. 378.)

THOSE born within the church, who from infancy have imbibed the principles of the truth of the church, ought not to enter into marriages with those who are out of the church, and have thereby imbibed such things as are not of

the church; for the reason that there is no conjunction between them in the spiritual world, for every one in that world is consociated according to good and the truth thence derived; and since there is no conjunction between such in the spiritual world, neither ought there to be any conjunction on earth; for marriages regarded in themselves are conjunctions of minds, the spiritual life of which is derived from the truths and goods of faith and charity. On this account marriages on earth, between those who are of a different religion, are also accounted in heaven as heinous; and especially between those who are of the church and those who are out of the church. This also was the reason why the Jewish and Israelitish nation was forbidden to contract matrimony with the Gentiles, *Deut.* vii. 3, 4; and why it was altogether heinous to commit whoredom with them, *Num.* xxv. 1 to 9. This appears still more evidently from the origin of conjugal love, as being from the marriage of good and truth; when conjugal love descends thence, it is heaven itself in man; this is destroyed when two conjugal partners are of dissimilar hearts grounded in dissimilar faith. (A. 8998.)

Like and Unlike

TRULY conjugal love may exist with one partner, and not at the same time with the other. For one may long from the heart for chaste marriage, while the other knows not what chastity is; one may love the things of the church,

but the other only those of the world: one may be in heaven as to the mind, the other in hell; hence conjugal love may be with one, and not with the other. The minds of such, since they are turned in contrary directions, are inwardly in collision with each other; and if not outwardly, still the one that is not in conjugal love regards his, or her, covenanted consort as a tiresome old creature; and so in other cases.

There are various likenesses and unlikenesses, both internal and external, with married partners. It is known, that between married partners there are likenesses and unlikenesses, and that the external ones appear, but not the internal ones, except after some period of dwelling together, to the married partners themselves, and by indications to others. . . . Likenesses may in part be deduced and concluded from the unlikenesses on account of which conjugal love passes away into cold. Likenesses and unlikenesses originate in general from connate inclinations, varied by education, the company that is kept, and persuasions that have been imbibed.

Various likenesses can be conjoined, but not with unlikenesses. Varieties of likenesses are very numerous, and differ more or less from each other; but still those which differ may in time be conjoined by various means, especially by accommodations to desires, by mutual offices, by civilities, by abstinence from unchastities, by the common love of infants and the care of children, but especially by conformity in the things of the church; for by means of the things of the

church there is effected a conjunction of likeness differing interiorly, but by the other means there is effected a conjunction of those likenesses only that differ exteriorly. But with unlikenesses no conjunction can be effected, because they are antipathetic. (M. 226-228.)

The Superficial Alliance

THE affections according to which matrimonies are generally contracted in the world are external. Internal affections are rarely consulted, and even if they are consulted, still the likeness of them is not seen in the woman; for she, by virtue of a native gift, withdraws the internal affections into the inner recesses of her mind. There are many external affections that lead men to contract matrimony. A first affection of this age is the increase of the personal estate by wealth, both for the sake of becoming rich and that there may be a sufficient supply of necessities; a second is a thirst for honors, either for the sake of being held in high estimation, or for the sake of an increase of fortune: besides these, there are various allurements and desires. These leave no room to explore the agreements of internal affections. From these few considerations it is evident, that matrimonies are generally contracted in the world according to external affections.

But if internal affections, which conjoin the minds, are not within, the bonds of matrimony are loosened at home. It is said at home, because it is done privately between the two consorts;

as is the case when the first heats, kindled at the time of betrothal, and blazing up as the wedding approaches, successively cool down afterwards on account of the disagreement of the internal affections, and at length pass off into colds. It is known, that the external affections, which had led on and allured the parties to matrimony, then disappear, so that they no longer conjoin. Colds arise from various causes, internal, external, and adventitious, which all derive their source from an unlikeness of the internal inclinations. From these considerations the truth is evident, that unless internal affections, which conjoin minds, are in the external, the bonds of matrimony are loosened at home. (M. 274, 275.)

IN those matrimonies in which internal affections do not conjoin, there are external affections which simulate the internal ones, and consociate. By internal affections are meant mutual inclinations which are in the mind of each from heaven; and by external affections are meant inclinations which are in the mind of each from the world. The latter affections or inclinations do indeed equally belong to the mind, but they occupy its lower region, while the former occupy its higher one: but since both have their allotted seat in the mind, it may possibly be believed that they are alike and that they agree together; yet although they are not alike, still they can appear as if they were alike: with some persons they exist as agreements, and with some as

courteous simulations. There is a certain communion between married partners which is implanted in both from the first covenant of marriage, which, notwithstanding their disagreement in dispositions, still remains implanted; as, a communion of possessions, and in many cases a communion of uses, and of the various necessities of the house, and hence also a communion of thoughts and of certain secrets; there is also a communion of bed, and a communion of the love of children: besides many others, which because they are inscribed on the conjugal covenant, are also inscribed on their minds. From these communions originate especially those external affections which resemble the internal; whereas those which only simulate them are partly from the same origin and partly from another.

Hence there are apparent love, friendship, and favor between married partners. Apparent loves, friendships, and favors between married partners are a consequence of the conjugal covenant being made for the term of life, and of the conjugal communion thence inscribed on the covenanters; which communion gives birth to external affections resembling the internal ones, as was just now pointed out. They are moreover a consequence of causes which are usefulnesses and necessities: from which in part exist conjunctive external affections, or counterfeit affections, whereby external love appears like internal love, and external friendship appears as internal friendship.

These appearances are conjugal simulations; and they are praiseworthy, because useful and necessary. They are called simulations, because they exist between those who disagree in minds, and who by reason of those disagreements are interiorly in cold: when they nevertheless live harmoniously in externals, as duty and decency require, their mutual kindnesses of married life may be called simulations, but conjugal ones, which, because they are praiseworthy for the sake of uses, are altogether distinguished from hypocritical simulations, for by means of them good things are provided for. They are praiseworthy for the sake of necessities, because otherwise those good things would be banished; and yet the parties are enjoined by covenant and law to live together, and therefore the fact that they have to live together abides in each of them as a duty.

These conjugal simulations, with a spiritual man conjoined with a consort who is natural, derive their quality from justice and judgment. The reason is that the spiritual man, in all he does, acts from justice and judgment: wherefore he does not regard these simulations as alienated from their internal affections, but as coupled with them; for he acts seriously, and regards amendment as the end; and if he does not obtain this, he regards accommodation, for the sake of domestic order, mutual aid, the care of the children, and peace and tranquillity. To these things he is led by justice; and from judgment he gives them effect. The reason why a spiritual

man so lives with one who is natural is that a spiritual man acts spiritually, even with one who is natural. (M. 277-280.)

THESE conjugal simulations with natural men derive their quality from prudence, for the sake of various reasons. Between two married partners, of whom one is spiritual and the other natural, (by the spiritual is meant the one who loves spiritual things, and thus is wise from the Lord, and by the natural is meant the one who loves only natural things, and thus is wise from himself) when they are consociated in marriage, conjugal love with the spiritual married partner is heat, and with the natural one is cold. It is evident that heat and cold cannot be together, and that heat cannot kindle the one who is in cold, unless the cold be first dispelled, and that cold cannot flow in into the one who is in heat, unless the heat be first removed. Hence it is that internal love cannot exist between married partners, one of whom is spiritual and the other natural; but that a love emulating internal love may exist on the part of the spiritual married partner, as was said in the foregoing article. But between two natural married partners no internal love can exist, because both are cold; and if they have any heat, it is from what is unchaste; nevertheless such persons may still dwell together in the same house, with separated dispositions, and also assume looks as of love and friendship towards each other, notwithstanding the disagreement of their minds. With

these persons, the external affections, which are for the most part of wealth and possessions, or of honor and dignities, may as it were burn; and as that burning or ardor induces fear for their loss, therefore conjugal simulations are for them necessities. (M. 281.)

“Judge Not”

THERE are marriages in which conjugal love does not appear, and yet is; and there are marriages in which conjugal love appears to be, and yet is not. There are several causes in both cases. But appearances in externals decide nothing in the imputation of this love to any one: the only thing which decides is the conjugal tendency or state, which is seated in every one's will, and is guarded, in whatsoever state of marriage the man is. That conjugal tendency or state is like a pair of scales, in which that love is weighed; and because this is so, it is possible that that love may exist with one married partner and not at the same time with the other; it is also possible that it may lie too deeply hidden for the man himself to notice anything in relation to it; and, again, it may become attributable to him in the course of life. For that love accompanies religion, step for step, and religion, because it is the marriage of the Lord and the church, is the beginning and ingrafting of that love; wherefore conjugal love is imputed to every one after death according to his spiritual rational life; and for him to whom that love is imputed, a marriage in heaven is provided after

his decease, whatever may have been his marriage in the world.

From these considerations then results this conclusion, that no inference must be drawn concerning any one, from the appearances of marriages, nor from the appearances of whoredoms, as to whether he has conjugal love, or not; wherefore *Judge not, lest ye be condemned* (*Matt. vii. 1*). (M. 531.)

Re-marriage

AFTER the death of a partner, again to contract matrimony depends on the earlier conjugal love. Truly conjugal love is like a balance, in which the inclinations for repeated marriages are weighed; so far as the earlier conjugal love had approached to truly conjugal love, in the same proportion the inclination for repeated marriage is weak; but so far as the earlier love had departed from truly conjugal love, in the same proportion the inclination to another marriage usually arises. The reason is obvious, that conjugal love is in a similar degree a conjunction of the minds, which remains in the life of the body of one party after the decease of the other; and this holds the inclination as a scale in the balance, and causes a preponderance according to the presence of true love. But since the approach to this love is seldom made at the present day, except for a few paces, therefore the scale of the preponderance of the inclination generally rises to a state of equilibrium, and from thence inclines and tends to the other side, that is, to

marriage. The contrary is the case with those whose preceding love in the earlier marriage has receded from truly conjugal love; the reason is that recession from that love is in a like degree a disjunction of the minds, which also remains in the life of the body of one party after the decease of the other; and this enters the will that has been disjoined from that of the other, and causes an inclination for a new conjunction; in favor of which the thought arising from the inclination of the will induces the hope of a more united, and thus a more delightful dwelling together. That inclinations to repeated marriages arise from the state of the earlier love, is known, and is also obvious to reason: for in truly conjugal love there is a fear of loss, and loss is followed by grief; and this grief and fear are in the very inmosts of the minds. Hence it is that, in proportion as that love is present, in the same proportion the soul inclines both in will and in thought, that is, in intention, to be in the subject with which and in which it has been. From these considerations it follows, that the mind is kept balancing towards a second marriage, according to the degree of love in which it was in the former marriage. Hence it is that after death the same parties are reunited, and mutually love each other as they did in the world. But, as was said above, that love at the present day is rare, and there are few who come within finger touch of it; and those who do not do so, and still more those who recede far from it, as they were desirous of separation in the

preceding married life, which was cold, so after death they are desirous of conjunction with another woman or another man. (M. 318.)

WITH those who have not been in truly conjugal love there is no obstacle or hindrance to their again contracting matrimony. With those who have not been in conjugal love, there is no spiritual or internal bond, but only a natural or external bond: and if an internal bond does not keep the external in its order and tenor, the external does not hold together any better than does a bundle when the bandage is removed, which is dispersed according as it is scattered or blown about by the wind. The reason is that what is natural derives its origin from what is spiritual, and in its existence is nothing else than a mass of spiritual things united together; wherefore if the natural be separated from the spiritual which produced and as it were begot it, it is no longer kept together interiorly, but only exteriorly by the spiritual, which encompasses and binds it in general, and does not tie it together and keep it tied together in particular. (M. 320.)

THOSE who had lived together in truly conjugal love are unwilling to marry again, except for reasons separate from conjugal love. The reasons why those who had lived in truly conjugal love are unwilling to marry again, after the death of their married partners, are as follows: (1) That they were united as to their

souls, and hence as to their minds; and this union, because it is spiritual, is an actual adjunction of the soul and mind of the one to those of the other, which cannot possibly be dissolved. (2) That they were also united as to their bodies by the reception of the propagations of the soul of the husband by the wife, and thus by the insertion of his life into hers, whereby a maiden becomes a wife; and on the other hand by the reception of the conjugal love of the wife by the husband, which disposes the interiors of his mind, and at the same time the interiors and exteriors of his body, into a state receptive of love and perceptible of wisdom, which state makes him from a bachelor become a husband. (3) That the sphere of love from the wife, and the sphere of the understanding from the husband, is continually flowing forth, and that it perfects conjunctions, and encompasses them with its pleasant influence, and unites them. (4) That married partners thus united think of and desire what is eternal in marriage, and that on this idea their eternal happiness is founded. (5) From these several considerations it is that they are no longer two, but one man, that is, one flesh. (6) That such a one cannot be destroyed by the death of one of the parties, is manifest to the ocular sight of the spirit. (7) To these reasons shall be added this new information, that two such married partners are nevertheless not separated by the death of one of them, since the spirit of the deceased continually dwells together with the spirit of the survivor, and this

even to the death of the latter, when they meet again and are reunited, and love each other more tenderly than before, because they are then in the spiritual world. Hence flows this indisputable consequence, that those who had lived in truly conjugal love are unwilling to marry again. But if they afterwards contract something like marriage, it is for reasons separate from conjugal love; and these reasons are all external ones; as in case there are little children in the house, and the care of them requires to be provided for; if the house is large and full of servants of both sexes; if the calls of business abroad divert the mind from domestic concerns; if mutual helps and services are necessary; with other similar causes. (M. 321.)

Differences in Marriage and Re-marriage

THE state of the marriage of a bachelor with a maiden is different from that of a bachelor with a widow. By states of marriage are meant the states of the life of both husband and wife, after the wedding, thus in the marriage, as to the quality of the cohabitation at that time, whether it be internal cohabitation of the souls and minds, which is cohabitation in the principal idea, or whether it be only external cohabitation of the dispositions, the senses, and the body. The state of marriage of a bachelor with a maiden is the very initial state of genuine marriage; for between these, conjugal love is able to proceed in its just order, which is from its first heat to its first torch, and afterwards from its

first seed with the bachelor husband, and from its first flower with the maiden wife, and thus to germinate, grow, and fructify, and introduce itself mutually; but if otherwise, the bachelor was not a bachelor, nor the maiden a maiden, except in external form. But between a bachelor and a widow there is not such an initiation to marriage from first beginnings, nor a like progression in marriage, since a widow is more independent and at her own disposal than a maiden is; wherefore a bachelor addresses himself differently to his wife, if she has been a widow, from what he would if she were a maiden. But herein there is much variety and diversity; wherefore the subject is here mentioned only in a general way. (M. 322.)

THE state of marriage of a widower with a maiden is also different from that of a widower with a widow. For a widower has already been initiated into conjugal life, and a maiden has yet to be; and yet conjugal love perceives and feels its pleasantness and delight in mutual initiation; a bachelor-husband and a maiden-wife perceive and feel things ever new in whatever occurs, whereby they are in a kind of continual initiation and consequent loving progression. The case is otherwise in the state of the marriage of a widower with a maiden: the maiden-wife has an internal inclination, whereas with the man that inclination has passed away. But in this there is much variety and diversity. The case is similar in a marriage between a

widower and a widow; wherefore except this general notion, we may not add anything specifically.

The varieties and diversities of these marriages as to love and its attributes exceed all number. (M. 323, 324.)

The Beauty of the Well-Wedded

WHAT are the true and the good in the sight of the eye? Is not that true which is called beautiful, and good that which is called delightful? For delight is felt in seeing what is beautiful. What are the true and the good to the ear? Is not the true then that which is called harmonious, and the good that which is called pleasing? for pleasure is felt in hearing harmonious sounds. So of the other senses. This makes clear what natural truth and good are. Consider now what spiritual truth and good are. Is spiritual truth anything except the beautiful and harmonious in spiritual things and objects? And is spiritual good any thing except the delight and pleasure that are derived from what is perceived of their beauty or harmony? (P. 312.)

SPIRITUAL beauty is the affection of interior truth, because truth is the form of good: the good itself, which is from the Divine in heaven, is that from which the angels have life; but the form of their life is by the truths which are from that good; nevertheless the truth of faith does not constitute beauty, but the affection itself

which is in the truths of faith, which affection is from good. Beauty derived only from the truth of faith is like the beauty of a painted or sculptured face, but the beauty derived from the affection of the truth which is from good, is like the beauty of a living face animated by celestial love; for such as is the quality of the love, or of the affection beaming from the form of the face, such is the beauty. Hence it is that the angels appear of ineffable beauty: from their faces beams forth the good of love by the truth of faith, which not only appear before the sight, but are also perceived by the spheres which are derived from them. The reason why this is the source and origin of beauty is because the universal heaven is a Grand Man, and corresponds to man; he therefore, who is principled in the good of love and thence in the truth of faith, is in the form of heaven, consequently in the beauty in which heaven is, where the Divine from the Lord is all in all: hence also it is that those who are in hell, since they are contrary to good and truth, are in horrible deformity, and in the light of heaven they appear not as men but as monsters. (A. 5199.)

GENUINE conjugal love is an image of heaven, and when it is represented in another life it is by the most beautiful objects that the eye can see, or the mind conceive; it is represented by a virgin of inexpressible beauty encompassed with a bright cloud, so that she may be said to be beauty itself in essence and form; all beauty

in another life is said to proceed from conjugal love; the affections and thoughts of that love are represented by adamantine atmospheres, sparkling, as it were, with rubies and carbuncles, and this with delights which affect the inmost principles of the mind; as soon as anything of lasciviousness intervenes, they disappear. (A. 2735.)

FROM marriage love angels have all their beauty; thus each angel has beauty in the measure of that love. For all angels are forms of their affections, for the reason that it is not permitted in heaven to counterfeit with the face things that do not belong to one's affection; consequently their faces are types of their minds. When, therefore, they have marriage love, love to the Lord, mutual love, love of good, and love of truth, and love of wisdom, these loves in them give form to their faces, and show themselves like vital fires in their eyes; to which innocence and peace add themselves, which complete their beauty. Such are the forms of the inmost angelic heaven; and they are truly human forms. (E. 1001.)

SINCE true marriage love is, in its origin, the pure delight itself of the mind, and since that love is the fundamental of all loves, and since all the beauty of the angels in heaven is from that love, for love's affection is what gives form to every one, it follows that with the angels of heaven all beauty is from their marriage love; for the reason that that love constitutes the in-

most of their life which shines through. I have seen an angel from the third heaven who had been in pure marriage love, and who had such beauty that the bystanders were rapt in admiration, saying that it was beauty itself in its very essence. (*De C. 2.*)

THERE was seen presented to my sight, but in a very small degree, and veiled from full view, as it were, by a kind of cloud, an exquisite beauty, accompanied with the perception that it was the beauty of conjugal love. It was perceived to be such by virtue of a certain affection imparted, and scarcely anything else can be said of it than that it was beauty itself; for conjugal love, that is to say, the very essential principle of this love, gives itself the form of this superlative beauty affecting the mind to its deepest recesses; indeed all beauty is from this source. (D. 4175.)

INDEX

*More especially for buried topics; see Table of
Contents for indicated topics*

Analogy, marriage Lord and church, and man and woman, 55-61.

Angelic testimony, 1, 76, 99, 118.

Animal life, mating in, 20.

Authoresses, 86.

Aversion ("conjugal cold"), beginnings 1, 1; see
"Frigidity of Spirit."

Bachelor. 145.

Beauty, 147, 147, 148, 149, 149, 150; 37, 38.

Betrothal, 121-124.

Celibacy, 22, 23, 74, 75.

Changes marriage makes, 90-96.

Chastity, 68-75, 123; 63, 64; progress in chastity, 70, 71; means monogamy, 67, 68; form and spirit, 65, 67, 68.

Children, 106-108; why in marriages on earth only, 32, 33; love for children survives death, 112-114.

Choice of partner, 28, 118, 119. See "Considerations in marrying."

Christianity, spirit of monogamy its product, 67, 68.

Church, and conjugal love, 67, 68, 75; marriage Lord and church, 55-61.

Cohabitation, 71, 144.

Courtship, 118, 119.

Confidence, marital, 6, 82.

Conjugal love, rare, 1; what, 1; at its best, 3; surpasses other loves, 4-6; distinct from love of the sex, 1-3; 17-21; occurs, 1, 2; basic, 103-106; part of the spiritual life, 2, 6, 63-65, 133-135; survives death, 17; of what quality hereafter, 18-20; source of beauty, 149; its surpassing office, 68, 69, 74, 104, 112.

*A number repeated means as many references to
the subject on the page.*

- Conjugal tendency, meaning and value, 6; Christian chaste, 67; inborn capacity for deep tie, 21, 14, 17, 78, 79.
 Consent, 45, 121.
 Considerations in marrying, 28, 29, 135; one's religion and marriage, 129-153.
 Considerations in re-marrying, 141-144.
 Correspondence, Lord's union with church, and human marriage, 43, 55-61.
 Creation, man and woman inter-dependent in creation, 13, 51, 52, 59, 60, 91, 92.

 Death, marriage love, love of sex, love for children, survive: 17, 112-114; nearness of deceased partner to living, 71, 145.
 Disaffection, growth, 1, 135, 136; 133; sources, 126-129; causes of deep disunity, 130.
 Disunity, 129-133.
 Duties, husband and wife, 85.

 Education of children, 85; in heaven, 112-114.
 Eternity, in marriage love, 6; perfection of tie to eternity, 31; sense of eternal in marriage, 143.
 Eugenics, a higher, 67, 114-117.

 Father, the one Father in heaven, 110, 111, 128.
 Feminineness, 13-17, 51-53, 82-85, 85-87.
 Friendship, marital, 6, 82, 100, 101.
 Frigidity of spirit in marriage, 126-129, 139, 140.
 Fundamental, conjugal love is, 103-106.

 Happiness, marital, 1, 31, 63, 64, 100-102, 105, 106; the full happiness, 102, 103.
 Heaven, marriage there, 21; nuptials there, 39, 124; a wedding there, 39; a wedded pair there, 34; Scripture on marriage there, 23.
 Heredity, as affected by marriage, 114-117; 130.
 Husband, his love, 51, 52; wisdom, 82, 83; special responsibility, 56, 97; duty, 85-88.
 Husbandhood, a growth, 94, 96.
 Husband and wife, other designation in heaven, 33.

 Idleness, 126.
 Image, of true love in every one's experience, 1, 89, 100b, 101.

Immortality, love of sex, love of husband and wife, love for children, 17, 112-114.

Importance first state of marriage, 120.

Indissoluble union, 144.

Inequalities, see "Considerations in marrying."

Intention, and effort, and the quality of love, 63, 140.

Issue of marriages in life hereafter, 32, 33, 34.

Jealousy, 75-77.

Judging of marriage, 3, 4, 140, 141.

Life, how unfolds, 2, 54, 72; hereafter, 26.

Life hereafter, full human consciousness, 11; exalted, 12; how tie formed here fares there, 26-31; true nature of tie revealed, 27.

Like to like, 29, 30, 39.

Likeness and antipathies, 117, 133-135.

Lord and church, 55-61; fruit of that marriage regenerate men, 57, 58; the union in men, 59; as between husband and wife, 56, 60.

Love, the love under discussion, 1; love of the sex and conjugal love, 18, 20, 21.

Love for children, 105, 106-108; with regenerate and with unregenerate, 109-111; from Lord, 111, 112.

Love of one of the sex, 5, 20, 119.

Love of the sex, 2, 17, 18; survives death, 17; quality, 20; different from conjugal love, 18; with men, and with women, 119.

Marks of a true marriage, 77, 89, 100-102.

Marriage, a deep union, 78-82; progressively realized tie, 82, 90-96, 96, 97; perfected hereafter, 31; marriage in heaven, 1, 21-23; deep effects in personality, 90.

Marriage of good and truth, what, how forms, 59, 60, 61; perfectly realized in marriage man and woman, 54, 97, 104; and betrothal, 121; and wedding, 124; and re-marriage, 141.

Matrimony, superficialness of most ties, 135.

Misalliance, 133, 135; making the most of an unfortunate tie, 136-140.

Monogamy, 65; deep foundations, 66; spirit, 67, 3, 89.

Motherhood, hereafter, 112-114.

- Offspring, marriage on earth, 33; in heaven, 32-34; of union Lord and church, 57-61.
- Order, due, in development marriage love, 119-121 betrothal, 121; choice and courtship, 118; wedding, 124.
- Organs allotted to generation, 69, 70; 73.
- Origin of marriage, in inter-action of good and truth in life, 21, 22, 34, 49-55, 64, 65, 65, 88; marriage lifted towards true origin in regeneration, 54, 65.
- Partners, 29, 30; provided, 117, 118; born, 117, prayer for true partner, 29.
- Polygamy, 119, 66, 68.
- Prime of life, recurred to in heaven, 31, 36, 128.
- Presence, of one to other, 81, 98-100; even after death of one, 144.
- Providence, and marriage, 29, 117, 117, 118.
- Regeneration, true marriage love comes with, 2, 3, 63-65; love of sex purified in, 19; love of children given different quality, 109-111; marriage and regeneration of race, 114-117.
- Religion, and choice of partner, 129-133; and fortunes of a marriage, 129-133.
- Re-marriage, 141-145.
- Scripture, 23, 32, 66, 74, 79, 91, 111, 133, 141; on marriage Lord and church, 56, 57.
- Sex, essence of sex distinction, 14, 85, 86; a fact of spirit, 13-17, 51, 52, 85, 86; as revealed in duties man and woman, 85, 86; responsibility of feminine sex towards marriage love, 88, 89.
- Sphere, 89, 107, 108, 130, 131.
- Spiritual life, conjugal love only with it, 63, 64, 78, 2.
- Touch, dedication of sense to love, 34, 98, 100.
- Unequal age, 127, 128.
- Union, of souls and minds, 53; 78-82; 35, 36; helps and modes, 82-85, 85-88, 143-145; progressively effected, 82, 94, 96, 97; may continue despite death one, 144, 145.
- Unity, sense of, 98-100, 94; distance no bar, 81; in heavenly marriage, 31; sought by truly married, 98, 100, 101.

Virility, 6, 13-15, 51-53, 82-85.

Wedded pair, in heaven, described, 34 on.

Wedding, a form with spiritual value, 124, 125; consecration by priest, 125, 126.

Wedding, one in heaven described, 39 on, 125.

Widow, 145, 146.

Widower, 146.

Wife, her love, 51-53; wisdom, 82-85, 85-88; responsibility, 88, 89; duties, 85-88.

Wisdom, 51-55; what, 77, 78; a parent of conjugal love, 71; grow together, 77, 78.

Wifhood progressive, 94, 95, 96.

Woman, and wife, 94, 95.

Youth, perennial in the life to come, 31, 36, 128.

0 0400 00005

3 2400 00286 1387

GAYLORD	PRINTED IN U.S.A.

GAYLORD

PRINTED IN U.S.A.

GTU Library
2400 Ridge Road
Berkeley, CA 94709
For renewals call (510) 649-2500

All items are subject to recall.

